Thebooke of the pylgrymage of man.

H. BOBER

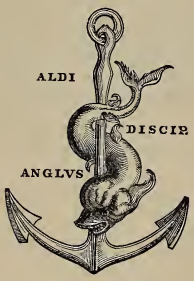
A MODERN PROSE TRANSLATION OF

THE ANCIENT POEM OF

GUILLAUME DE GUILEVILLE

ENTITLED THE PYLGRYMAGE OF MAN

WITH ILLUSTRATIONS AND AN APPENDIX



LONDON
BASIL MONTAGU PICKERING
196 PICCADILLY
1859

The Chriſtian Pilgrimage is no phantaſy, any more than the Goſpel Promiſes. The one is contingent upon the other: the Promiſe makes the Pilgrim. A city to come has been held up to the affections and emulation of the world; a city that hath no need of ſun, nor yet of moon to ſhine in it—whoſe walls are of *Jaſper*, and foundations of precious ſtones laid by God; whoſe gates are pearls, and ſtreets of ſhining gold. In the midſt of it is a pure river of the water of Life, clear as cryſtal, and on either ſide the tree of Life, whoſe fruit is yielded every month. This is *the City* ſet in contraſt to the *Camp* of this world, and this it is which makes the Pilgrim.—*The Tongue of Time, by the Rev.* Wm. Harrison.

There ſeems, indeed, to be in religious men, whatever be their creed, and however limited their intellectual power, a prophetic faculty of inſight into the true bearings of outward things,—an inſight, which puts to ſhame the ſagacity of ſtateſmen, and claims for the ſons of God, and only for them, the wiſdom even of the world. Thoſe only read the world's future truly who have faith in principle, as oppoſed to faith in human dexterity; who feel that in human things there lies really and truly a ſpiritual nature, a ſpiritual connexion, a ſpiritual tendency, which the wiſdom of the ſerpent cannot alter, and can ſcarcely affect.

Froude's *Hiſtory of England*, vol. i. page 291.

TO THE

MEMORY OF MY FATHER,

WHO EVER SET ME THE EXAMPLE OF BEING A CHRISTIAN WARRIOR,

AND DIRECTED ME TO THE ONLY STANDARD OF

PERFECTION KNOWN UPON EARTH,

THESE PAGES ARE INSCRIBED BY HIS GRATEFUL AND

AFFECTIONATE DAUGHTER.

Table of Contents.

Page

CHAPTER I.—The Writer's Viſion of the Celeſtial City of Jeruſalem 1

CHAPTER II.—How the Writer in ſeeking for a Scrip and a Staff, repreſenting the Faith and the Hope of the Pilgrim, is led by the Grace of God to enter the Church through the Waters of Baptiſm; his doubts concerning its neceſſity, and how he is inſtructed in the nature thereof . 4

CHAPTER III.—How Nature, Repentance, and Charity appear to the Pilgrim 7

CHAPTER IV.—Grace exhorts the Pilgrim to wear armour; his refuſal to do ſo 18

CHAPTER V.—Memory is ſummoned to carry the Pilgrim's armour. The body the enemy of the ſoul 25

CHAPTER VI.—The Pilgrim meets with Youth, Induſtry, and Idleneſs. He is aſſailed by Gluttony and Luxury, and enſnared by Sloth 32

CHAPTER VII.—Wrath and Tribulation attack the Pilgrim. Avarice deſcribes herſelf to him. He is threatened by Necromancy, and reſcued by the white dove ſent by the Grace of God . 41

CHAPTER VIII.—Hereſy commands the Pilgrim to give up his ſcarf. Satan appears as a hunter. The Pilgrim enters the tempeſtuous ſea of the world and is ſupported by his ſtaff. He is thrown upon Fortune's wheel and again reſcued by the white dove 48

CHAPTER IX.—The Pilgrim is alarmed by the revolving tower of Worldly Gladneſs: he eſcapes to an iſland, from which he is reſcued by Grace in a veſſel named Religion. He is conducted by her to the monaſtery of Ciſteaux. Hagiographe or Holy Scripture ſhows him the mirrors of Flattery and Conſcience 53

CHAPTER X.—The Pilgrim is viſited by two meſſengers in the monaſtery of Ciſteaux, namely, Prayer and Latria or Worſhip. Infirmity and Old Age then appear to him. He is comforted by Mercy, and aſſailed by Death. The Author's account of his dream 56

Preface.

IT having been objected that the old Engliſh verſe tranſlation of this "Pylgrymage," given in the volume publiſhed by Mr. Pickering in 1858, was difficult to follow, and the Editor finding that uneducated boys and young children have been intereſted in the narrative by deſcribing to them the ſubject of the plates, the following proſe tranſlation has been made, in the hope that it may be of uſe to ſuch juvenile readers, in introducing to their notice an allegory, which appears to have been popular in England in the fifteenth century,[1] the preſent form of which might ſuit even the Puritan taſte of a Bunyan, the Editor having been careful to expunge all points of Roman Catholic doctrine, ſuch as penance, prayers to the Virgin, &c.; but the *Proteſtant* doctrine, which remains, is entirely the old writer's. The Pilgrim is guided throughout his journey to the heavenly city of Jeruſalem entirely by the grace of God: he is enabled to withſtand temptations through its aſſiſtance alone: he is armed with the armour which St. Paul, in the ſixth chapter of the Epiſtle to the Epheſians, exhorts every Chriſtian warrior to wear, and is overcome by temptations only when he fails to put it on.

It is ſhown how the natural man wars againſt the ſpiritual man, how the body is the enemy of the ſoul. This is more fully deſcribed in the ſecond pilgrimage of De Guileville, called the "Pylgremage of the Sowle," in which there is a long dialogue between the body and the ſoul, at the cloſe of which the angel ſays, "What, haſt thou," quod he, "founden cauſe of Ryotyng? Hit is ful hye tyme that the diſcencion of you bothe ſtynte, and take an ende; for it is nought to youre hele auaylynge bitwene tho ſuche maner of ſtryfe and wordes ſhold be meuyed, whiche that ben

[1] Two MSS. have been diſcovered in the Britiſh Muſeum, containing two different tranſlations of "The Pylgrymage of Man," by De Guileville, which are not known to exiſt in print. Curiouſly enough, one of theſe is imperfect at the end, while the other, which is imperfect at the beginning, ſupplies the portion required. The former is ſuppoſed to have been tranſlated by Lydgate, while no account of the latter has been diſcovered. Both have ſuffered much by fire. Similar MSS. are alſo found to exiſt in other public and private libraries.

perpetuelly dampned in to the peyne of helle; but ye that ben predeſtynate to ſaluacion, and ſhal herafter be reioyned as frendes, ye oweth nought for to ſtryue, but ye ſholde ben of acord; and ſoo wylle I that ye be, and that ye ſoo departen." The vices are exhibited in this book in all their undiſguiſed hideouſneſs. In real life is it not often to be feared that Vice aſſumes a pleaſing form; that it is not the ſin, which we fear to encounter, but the puniſhment, which the Word of Truth has expreſsly declared ſhall follow ſin? May not the evil, which we conſider ſo myſterious in this world, be the puniſhment reſulting from ſin? For *whatſoever a man ſoweth,*

Gal. vi. 8. *that ſhall he alſo reap. He, that ſoweth to the fleſh, ſhall of the fleſh reap corruption.*

One of our own poets has, in the ſame manner as this monkiſh writer, moſt ſcripturally aſcribed our reſcue from ſin to the ſupporting grace of God alone, and has alſo deſcribed, in the following lines, the pleaſing garb, which Vice aſſumes to the unregenerate man:—

"When in the ſlipp'ry paths of youth
With heedleſs ſteps I ran,
Thine arm unſeen convey'd me ſafe,
And led me up to man.

"Through hidden dangers, toils, and deaths,
It gently clear'd my way,
And through the *pleaſing ſnares of vice*
More to be fear'd than they."[2]

Another poet, in equally beautiful language, has thus deſcribed the unmaſking of vice:—

"Vice is a monſter of ſo frightful mien
As to be hated needs but to be ſeen;
Yet ſeen too oft, familiar with her face,
We firſt endure, then pity, then embrace."[3]

And again:—

"Oh, blind to truth, and God's whole ſcheme below,
Who fancy bliſs to vice, to virtue woe!
Who ſees and follows that great ſcheme the beſt,
Beſt knows the bleſſing, and will moſt be bleſt."[4]

The latter part of De Guileville's poem, after his admiſſion into the Ciſtercian monaſtery, is a deſcription of ſome of the corruptions, which exiſted there and in other monaſteries, from which it would appear that this allegory was written as our old Engliſh allegory of the "Viſion of Piers Plowman," of which a ſecular prieſt is ſuppoſed to have been the author, about the ſame time as the "Pylgrymage" of De Guileville, to deſcribe in fable the truth which, as Roman Catholic writers, they did not dare openly to proclaim.

---

[2] Addiſon. [3] Pope. [4] Ibid.

We here annex the following part of the narrative, as it has been omitted in the pages of the work for the reaſon already given.

After the Pilgrim had been ſhown the mirrors of *Flattery* and *Conſcience* by *Hagiographe* or Holy Scripture,[5] he was accoſted by *Obedience*, who aſked him what was his buſineſs, as ſhe looked upon him as a ſpy; he replied that he did not come for that purpoſe, but that he wiſhed to go to the city of Jeruſalem, for which reaſon *Grace* had conducted him to that abode to ſhorten his journey. *Obedience* aſked him whether ſhe had not informed him that he would find a hard paſſage there, which would not pleaſe him: he anſwered yes, but that he deſired to perform her bidding well, if he could. *Obedience* told him there was nothing he could not do well, were he not indolent; that all depended upon a good will, and that ſhe would put it to the proof, for that ſhe would bind his hands and feet as if he were a falcon: ſhe then diſplayed her ſnares, with which ſhe bound his feet, ſo that he was not able to viſit many places which he deſired. She tied his hands and cloſed his mouth, and his tongue within it, telling him that he ſhould neither ſpeak, eat, nor drink, except by her leave. Heb. xiii. 17.

He relates that he remained in this monaſtery about thirty-nine years, and learnt to endure the hardſhips ſo well that he did not feel them, and would have taken all in good part; but he diſcovered that the Porter did not remain at the door as he had been accuſtomed to do, and that the King was abſent: wherefore it was not ſurpriſing that *Ennui* (Wearineſs) ſhould enter with her daughter *Treaſon* and her other daughter *Detraction*. There entered alſo *Scylla* with her dogs; and, while they were in the monaſtery, they made ſuch a diſturbance that the guardians fled. *Ennui*, with her daughters, ſought him on all ſides, in order to deſtroy him. *Detraction* ſaid ſhe knew very well the ſong, which Jacob ſung of Dan:—"Dan ſhall be a ſerpent by the way, an adder in the path." She ſaid ſhe was the adder, which could never ſee ſtraightforward, but invariably ſtung. James iv. 5. Wiſdom i. 2. Gen. xlix. 17.

Scylla attacked him with her dogs; *Treaſon* then approached and wounded him with her club, ſo much ſo that he ſaid he ſhould feel it all the reſt of his life. Pſ. xxxviii. 20.

After theſe wretches had left him, believing him to be dead, he remained by himſelf in the monaſtery. No one came to comfort him or viſit him through pity; for *Charity* was bound and ſecretly impriſoned, and *Mercy* alſo. He deſcribes that he remained by himſelf for ſome time, that he had loſt his ſtaff (*Hope*), till, after a long time, the *Grace of God* reſtored it to him. Tobit iii. 13. Matt. xxiv. 13.

The Pilgrim ſays that, after having related an adventure, which appeared to him to be very ſevere, from the porter having left the door, and ſuch wretches having

[5] See page 55.

found entrance, he ought not to be ſilent about what he ſaw afterwards. The King, who had been abſent a long time, returned to the Caſtle, and heard ſuch an account that He cauſed to be proclaimed that, in whatever place they ſhould find theſe wretches, they ſhould be brought to Him, that they might juſtify themſelves if they could. He ſent word to the Porter that, if he held the King in eſtimation, he ſhould never leave the door again, but diligently keep it, ſo that it ſhould never be abandoned to theſe wretches. He then ſaw a meſſenger, who entered into the belfry and rang the bells, ſo as to aſſemble all the Guardians, who had been impriſoned ſince the great outrage, which had been committed. The Meſſenger of the King Jeſus then declared to them that the King had returned to the Caſtle, and had made, according to His will, ſuitable and profitable ordinances, that they might be reaſſured and have no more fear, and perform their offices as they had been accuſtomed to do, and only have regard unto Him, and take vengeance of the wretches. The Guardians returned to their offices without oppoſition; for where juſtice is well maintained and the door guarded, and ſhut againſt all vices, there alone can be peace, and there will the King willingly abide.

Eccluſ. i. 27. Rom. ii. 12. Eccluſ. x. 22. Rom. xiii. 1, 2. Deut. xxxii. 25.

The Pilgrim then relates how it happened that ſome time afterwards he had a great deſire that leave ſhould be given him to viſit other monaſteries and ſee the mode of life of the inmates; for that good example does good to thoſe, who ſee it and take example from it. His deſire was granted, and he went to a great many places, where he found much kindneſs and religious feeling exiſting; but as it ſeldom happens that in a city, where there are many inhabitants, the habitations reſemble each other, and there are obſtacles againſt ſimilarity of governments, ſo it happened, he relates, that, when he would enter a noble building, he found men, who were engaged in removing goods, at the door, and there were angels placed above them, who conducted them he knew not whither: the door was open, and there was no porter; but he took little heed of that, for he watched the angels, who had ſuch beauty that he was recomforted. He begged the laſt who iſſued to declare to him to whom theſe attendants belonged, who had ſuch noble conductors. The Angel replied that they belonged to *Grace*.

Eccluſ. xxxiii. 1. Ezekiel xliv. 11.

He inquired where ſhe was to be found: the Angel anſwered that ſhe had juſt mounted her chariot to follow them. The Pilgrim then went to meet her, and ſhe cauſed him to enter her chariot, and inquired for what purpoſe he had come. He replied that he had come there becauſe he wiſhed to ſee the way, in which they lived and the ordinances, which exiſted there. She ſaid it was well that he had come, and that ſhe would ſhow him things, which he would not believe.

2 Theſſ. i. 7. Eccluſ. xl. 17.

Grace then led him all over the cloiſter, where the edifice was in ruins and perilous to inhabit; ſhe alſo ſhowed him a lame perſon, monſtrouſly ugly, who appeared to

be the keeper. She was playing with a maſon's rule, as if in deriſion, and carrying a ſpoon, which ſhe often put to her mouth: ſhe had always her head turned on one ſide. She told him how the edifice had been ſpiritually founded originally by St. Benet, as St. Peter had ordained, by living ſtones, by line and rule perfect, that it might appear more beautiful and remain firmer and more ſtable; that the Maſon, when he went away, had left a line and a rule, in order that, ſhould any decay come to the maſonry, or any ſtone fall out, it ſhould be ſoon redreſſed, and rebuilt according to this ordinance: but that this was not maintained in that building; that the edifice was falling to pieces, and that there was no ſtone, which did not require to be replaced; but that there was no one to do it, as this lame perſon held the place of the one, who ought to repair it, and ſhe only played and mocked with the rule.

The Pilgrim ſaid that it ſeemed to him that the maſonry could not have been well built in the firſt inſtance, by not holding together firmer.

She replied that it was properly done, and would have laſted well, if the mortar had not been badly put in, and decayed, which had been good at the commencement, and better than any cement, as it was compoſed of Prayers, Faſts, and Afflictions, of Poverty, Obedience, Abſtemiouſneſs, and frequent Confeſſions; that it was filled with Charity, Concord, and Fraternity, united by Peace and Love, and the ſervice of God from the heart night and day; that if it had remained as it was, the maſonry would not have fallen to pieces; but that all was corrupted; there was no longer any diſcipline or prayer carried on in the monaſtery; that *Charity* was baniſhed from it, who uſed to feed and lodge the poor; and that *Mercy* was never there, who was accuſtomed to benefit the paſſers by and the ſick, who ſought food. Iſaiah lvi. 7. 2 Cor. vi. 4—7.

"Thoſe, who have nothing, can give nothing," ſaid the Pilgrim.

"It is true;" ſhe replied, "but they had ſufficient when the King was honoured, who gave the poſſeſſions for that object;" but ſhe bids him ſee that the place, where He ought by right to be ſerved, is held very badly: that the ſpiders have made their webs; and that if he went into the cemetery, and other principal places, he would find them given up to ſpiders, dogs, cows, and other animals, and devoid of all care; and that he muſt know that Jeſus Chriſt always executes juſtice on thoſe, who defile His ſanctuary, but that the lame one, who holds the gate, had no eyes for ſuch things as that, but turned them backwards, only caring for the world and its vanity, and had no care how the King was ſerved, to which ſhe ſhould have devoted herſelf moſt ardently; that for this cauſe the King had withdrawn His hand, and that it often happened that the abundance of bread prevented them honouring God as heretofore, which Ezekiel deſcribed as the ſin at Sodom. She told him that the lame one was named *Abuſe*, that ſhe played with the rule without repairing the edifice; that another abuſe was the ſpoon, which ſhe carried to teach all men gluttony without right or reaſon, by force Matt. xxi. 12. Mark xi. 11. Luke xix. 45. John ii. 15. Ezekiel xvi. 49. Pſ. xxxi. 18. John xiv. 16, 17.

and uſurpation, ſeparating herſelf from unity, and appropriating to herſelf the common good; that in this reſpect ſhe reſembled thoſe, who were curſed by the Prophet Ezekiel, for he ſaid that the paſtors of Iſrael, who fed themſelves were wolves, who did not feed their people; that he muſt know that for that reaſon ſhe had come to take away all ſuperfluity; that he had encountered her attendants, who were charged with this office; that the angels were the conductors; that in that way the people of Iſrael were commanded to carry away the ſpoils of the Egyptians, as if they were theirs: for from thoſe, who were not worthy of them, they were taken away, and to the worthy they were given.

Exodus xii. 36.
Luke xix. 26.

The Pilgrim replied, that God did not always do ſo in the world, where there were many uſurers and thieves, who held much money unjuſtly and unworthily, but that God allowed them to remain poſſeſſors of it, and did not give any to the poor, although they lived juſtly.

Luke i. 53.

Grace replied, that none could ever dare to ſay that God gave great riches to uſurers; that all they had had been acquired without God's having had any part in it, and that at a fixed time they would have an account to render to Him; that all belonged to Him, and they had taken it without His leave, but that by no means would He deprive them of it, to give it to others, until He had taken hold of them to puniſh them for all the evil they had committed; but that what religious people poſſeſſed they had not ill acquired, therefore was it all given to them of God; but when they uſe it wrongfully, and do not their duty, God takes it away from them, and gives it to thoſe, who do well, even as the goods of the Egyptians, which would have decreaſed by ſeven years of ſterility, had it not been for Joſeph, who came firſt and ſuſtained them againſt famine by the benefits, which he conferred upon them; nevertheleſs, they were not drawn to praiſe and return thanks to God, nor ſuffer the Iſraelites to remain. He muſt, therefore, not be aſtoniſhed if what Iſrael gave them was reſtored, and the wicked were deſpoiled.

Deut. xxiii. 19.
Exodus xii. 35.
Gen. xli. 56.
Luke vi. 38.

The Pilgrim then ſaw a contrary example: thoſe, who were careful to attend to religion, were ſo poor that they had not wherewith to clothe themſelves, to eat, or to drink: he, therefore, inquired why God had withheld from them, and why He did not give them great abundance, which he ſhould have expected by what ſhe had told him.

Tobit iv. 23. Tranſ. from Vulg.

Grace replied that ſhe would inſtruct him, but that he muſt firſt ſpeak to the one, who was coming towards him.

Matt. vii. 11.

The Pilgrim turned to look to whom he ought to ſpeak: he ſaw a very old dwarf with ſcarcely any feet or hands; ſhe held a long pointed iron rod. The Pilgrim inquired whether ſhe had done what *Grace* had commanded her. She replied, "I have truly; thou canſt ſee how thoſe in this houſe grieve that all their goods are periſhed. With this pointed rod have I pierced into the earth and deſtroyed the germs

2 Kings ii. 19.
Gen. xli. 29, 30.

of the corn, which they had ſown, and their vines, and all from which they could receive fruit. It is my office, and I am called *Sterility*, and I go into all places as I have commandment. I was ſent for ſeven years into Egypt, and wherever I put my hand I cauſe all labour to become barren."

Grace then bid him ſee that what ſhe took away from thoſe in that place ſhe gave to others, who lived better. She told him to go and aſk the purveyor where ſhe placed the goods, which ſhe received from the monaſtery, and by what he ſaw and heard he would learn the anſwer to his queſtion; that her attendants would then depart without remaining longer in a place where it was never to be expected that honeſty and true religious devotion would again flouriſh.

She then entered her chariot and left him, and he did as ſhe had commanded him. He found the purveyor, and diſcovered by her countenance that ſhe was of great reverence and honeſty; ſhe had heavy eyes, keen of ſight as an eagle's.

The Pilgrim informed her that *Grace* had ſent him to inquire where ſhe placed the proviſions received for thoſe within. Gen. xxx. 31.

She ſaid ſhe would conceal nothing from him. She led him into a room, which had a large coffer, and told him to open it. He was ſurpriſed that it had holes, and that by each hole entered a great hand, open ready to take and receive quickly. He inquired what it meant. "This is the place," ſhe replied, "where all the goods are received by night, but however much is brought nothing ever remains, for it is ſcarcely received before it is conſumed by all theſe hands; nothing, therefore, remains to give to the poor monks, who in this place ſerve God moſt devotedly." Rom. xii. 16, 17. Eccluſ. iv. 36. Tranſ. from Vulg. Prov. xix. 24. Col. iii. 24. Gen. xxviii. 22

The Pilgrim ſaid it appeared to him then that the hands ſhould be cut off, and the holes ſtuffed up.

"There was one," ſhe replied, "ſhe would willingly cut off, if ſhe could catch it inſide, but that it came ſo ſubtilly that ſhe could not ſucceed."

As he liſtened the Pilgrim ſaw an eye looking through the hole.

Purveyance told him not to wonder, for it was the hand of their viſitor, who, for the pain and labour, which he ſuſtained in viſiting and looking after their ſtate, would receive a due reward; that he waited with the other hands, and looked carefully whether any one were near, and that he might believe that many, who were viſitors, had more the eye to receive than to do their duty; that they took voluntary offerings from the erring, whom they ought in juſtice to correct; therefore he need not wonder that the coffer was not full, and that poverty remained to them, for ſufficient cauſes there were.

The Pilgrim then took leave and went away. He conſidered that he ought to return to his monaſtery without delay.

As he was penſively proceeding he met with an old woman, who ſtretched out

her hands againſt a wall as if ſhe would climb over it. She watched every one, who
Jer. ix. 2. paſſed; a crow flew about her.

The Pilgrim inquired who ſhe was, telling her that her countenance was diſpleaſing, as well as that of her companions. With her forked tongue ſhe then
Prov. vi. 12-15. Tranſ. from Vulg. anſwered that formerly ſhe had promiſed to ſerve the King, and to do Him homage, but that ſhe lied unto Him, and leaving His ſervice, put her hands to the plough, but when ſhe ſaw ſhe muſt labour hard every day, ſhe gave it up, and in many worldly ways ſought vain pleaſure; that often was her heart willing to return to the King, to ſerve Him as ſhe had done before, were it not for the crow, which followed her and annoyed her.

The Pilgrim recommended her not to attend to its ſong of *cras, cras*.

Eccluſ. x. 12. She anſwered that ſhe was obliged to do ſo, becauſe ſhe had taught it the ſong in formerly making it apoſtatiſe like herſelf, who was named *Apoſtaſy*, for that ſhe prevented it returning to the ark of Noah, who had ſent it to ſee whether the deluge
Gen. viii. 6, 7. decreaſed; that it had been much blamed and hated by all the beaſts, that were there; that ſhe had been blamed in cauſing it to remain, and that it always ſung to her *cras*,
Prov. xxvii. 1. *cras*, telling her ſhe ſhould not return, and that, if ſhe wiſhed to preſerve peace, ſhe muſt retain it always with her.

The Pilgrim replied that ſhe could have nothing to do with peace,—ſhe, whoſe works were always contrary to it; that her tongue alſo was entirely condemned and ruined, that ſhe could neither pray nor make ſupplication of any avail to the King.

Apoſtaſy replied that ſhe was aware of it, for it was as St. Paul ſaid, that thoſe,
Acts xxvii. 31. who did not abide in the ſhip, could not be ſaved; that ſhe had not remained in it, but had left it through her folly, and ſhe did not know, even if ſhe returned, whether ſhe ſhould be ſaved.

The Pilgrim replied that by what ſhe had ſaid it proved how loyalty ought by right to exiſt in the palms of the hands, and alſo in the tongue, and that he adviſed her to return as ſoon as poſſible; that he had remained too long away, and muſt return to his monaſtery without delay. He was very well received, and related what he had found in other abodes, which many wondered at, and arouſed themſelves to ſerve and praiſe God better, and to be thankful for His benefits.

The concluding part of the "Pilgrimage" deſcribes the approach of *Infirmity*, *Old Age*, and *Death*, an account of which is given in this volume. Such is the portraiture of the Chriſtian warfare given by a Ciſtercian monk more than five hundred years ago—a warfare, in which we muſt all engage, if we would *preſs toward the mark for the prize of the high calling of God in Chriſt Jeſus*. We ſhall all be attacked by the Devil in whatever our beſetting ſin may be. Human agents are ever at hand to abet and aſſiſt him in the ruin of human ſouls. The trembling ſinner and the

hardened offender, the victim, who has been dragged into the ſpoiler's net, and the ſpoiler, who has triumphed by his ſucceſs on earth, will all meet together at the Great Aſſize, when one will accuſe the other of their perdition, as has been ſo graphically deſcribed in an old work entitled "The World to Come."[6] The Captain of our Salvation has ſhown us the way we muſt conquer by following Him through ſuffering and ſhame here, by repelling in His name our ſpiritual enemies, and entering through His merits into the heavenly kingdom.

In the words of the old poem ſubjoined we would bid our readers go forth to meet the ſame ruthleſs foes as the Pilgrim, girded with the ſame ſpiritual armour, until, like him, having laid down the ſcarf of FAITH and the ſtaff of HOPE, they are alſo, like him, admitted into the heavenly kingdom by CHARITY.

THE FONT OPENED.

THE *Chriſtian Souldier* in IEHOVAH's *might*,
Watching in Prayer, manly keepes his *ſtation*,
And in his compleat Armes *Diuinely* bright,
Prepares to make reſiſtance in *tentation*.

Sathan (chiefe Captaine in this helliſh field)
His *poyſoned fiery Darts* againſt him ſlingeth;
Which catch't and quench't with *Faith's vnpierced ſhield;*
Hits, falls, and *only tryes;* no damage bringeth.

The world (Lieuetenant Generall in this fight)
In *Harlot's habit*, ſawningly allures him
To ſinfull, ſhamefull ſwaruing from all right,
This done, *Wealth*, *Honours*, *Pleaſures*, ſhe aſſures him.

Which he contemning; full of *Spleene and Hate*,
Shee turnes her *Smiles to Frownes*, nought elſe now breathing
But (Tyrant-like) Fire, Faggot, Sword, and Bate,
Gibbets and Gayles, no crueltie out-leauing.

The *Fleſh*, the *laſt*, the *worſt* of helliſh traine,
When outward *Foes* aſſault him with tentation,
Traytrouſly yeelds, allur'd with *Worldly gaine;*
Him alſo moues to yeeld, and quit his ſtation.

Fayling in this; *Treaſon* he turnes to Rage;
And like a Captaine *old* and *ſubtile*, places
Legions of lawleſſe Luſts, which he doth wage,
To fight againſt *Him* and his *ſauing Graces*.

---

[6] See Appendix.

'Gainſt all theſe powers of Hell *Chriſt's Champion ſtands,*
And though ſometimes his ſtrength fainteth and faileth,
Through fierce encounters of theſe *horrid bands,*
In his *grand Leader's might* he ſtill preuayleth;

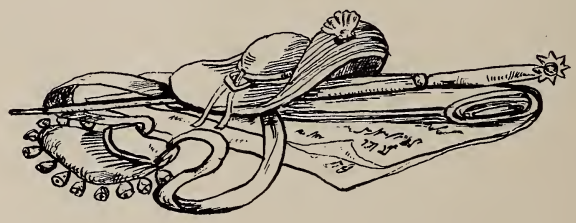
Vntill at laſt full *Victory* he gaines,
Treads, tramples on their *Creſts* with feet victorious,
In *triumph* leads them *captiue,* and obtaines
An heauenly *Crowne,* Royall, Immortall, Glorious.

F. D.

The Texts quoted are thoſe given by De Guileville in *his* marginal references.

Addresse
of
The Olde Pylgryme

O Courteous Reader ere thy Task begin
To track the adverse Paths of Truth and Sin
Put on the Pylgryme's Scarf his FAITH be thine
The Staff of HOPE take up thy Stay and mine



The Pylgrymage of Man.

CHAPTER I.

The Writer's Viſion of the Celeſtial City of Jeruſalem.

THE ancient poem of "The Pylgrymage of Man" begins by the Author informing his readers that in the year 1330 he had a dream, in which he ſaw afar off, as if reflected in a mirror, the heavenly City of Jeruſalem, and felt himſelf moved to go thither on pilgrimage. He thus deſcribes his viſion of the holy City.[1]

*No city, that is held moſt fair,[1]
With this for glory can compare:
Its Architect[2] was God alone,
None elſe could frame e'en ſuch a one.
For paved throughout with burniſhed gold
Its ſtreets and paths you might behold:
Of living ſtones its ſtructures made
On deep foundations firmly laid.
A lofty wall,[3] to form a fence,
Encloſed its vaſt circumference;
Angelic guards, who never ſlept,
Their conſtant watch around it kept;
That none but men devout might dare
To claim as pilgrims entrance there.

---

* As juvenile readers may not underſtand the figurative expreſſions here made uſe of, a proſe tranſlation of this Chapter is appended, keeping more cloſely to the ſcriptural expreſſions in the texts quoted:—

There is no city ſo beautiful, nor any that can be compared with it. God alone was the Maker of it. None other could build ſuch a one,—for all its ways and pavements were of precious ſtones. It was ſurrounded by a high wall, on which Angels kept watch night and day. In that city were many manſions, where all was joy and gladneſs, more, indeed, than heart could conceive.

[1] *And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven.* Rev. xxi. 2.

[2] *For he looked for a city which hath foundations, whoſe builder and maker is God.* Heb. xi. 10.

[3] *And had a wall great and high, . . . and the city was pure gold, . . . and the foundations of the wall of the city were garniſhed with all manner of precious ſtones.* Rev. xxi. 12. 18, 19.

Thoſe only reach that bliſsful place,
Who enter in through ſovereign grace,
And in its many manſions reſt[4]
For ever numbered with the bleſt.
*A Seraph (ſervant of the Lord)
Bore at the gate a flaming ſword,
Keen, double edged, of temper tried,
And ſwift to ſtrike on every ſide.[5]
His Maſter's foes, who ſought to gain
Admittance o'er the wall, were ſlain;
Pilgrims alone eſcaped God's wrath
Who trod through faith the narrow path;
They found that tyrants lay in wait
To ſlay them ere they reached the gate;
Both men and women haſtened on
Through tribulation's path alone.[6]
Oh! ſad indeed is it to tell
How many noble martyrs fell,
By torments tried, in ſcorn of death,
Some flayed alive gave up their breath;
Some 'neath ſharp prongs of iron bled;
And ſome were drowned in molten lead,
Their pangs, prolonged with ſalt and fire,
And ev'ry perſecution dire;
By horſes dragged, aſunder ſawn,
In meekneſs was each ſuffering borne;
Beheaded ſome, ſome crucified,
By countleſs pains theſe pilgrims died.[7]
Felon, indeed, muſt be the heart
Which ne'er takes pity's gentle part
With thoſe, who, not for their own guilt,
But for God's love their life's blood ſpilt:

---

* The entrance was ſtrongly guarded by an angel, who held a flaming ſword, which he turned ſwiftly in all directions, ſo that none could eſcape from its vengeance. All thoſe, who tried to paſs over the wall, were ſlain. The pilgrims, who endeavoured to reach the gate by the ſtrait and narrow path, were aſſaulted by cruel tyrants, who lay in wait to deſtroy them. Many men and women of great renown were murdered, whoſe martyrdom, as ye ſhall hear, was full grievous to be borne, for ſome were flayed alive, ſome ſawn aſunder, crucified, beheaded, burned; ſalt and oil thrown on to make the flame more fierce, the pain more intenſe.

No one can deſcribe the ſufferings they underwent for the ſake of Chriſt Jeſus; nor is there any one ſo hard of heart, who would not have had compaſſion on them, ſeeing that they were put to death for no crime, but yielded

[4] *In my Father's houſe are many manſions.* John xiv. 2.

[5] *And he placed at the eaſt of the garden of Eden Cherubims, and a flaming ſword, which turned every way to keep the way of the tree of life.* Gen. iii. 24.

[6] *We muſt through much tribulation enter into the kingdom of God.* Acts xiv. 22.

[7] *Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes. . . . They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword.* Heb. xi. 33—37.

That God, who, through Heaven's opening gate,
Unchallenged paſſed in manhood's ſtate;
And all His people preſſing on,
Follow their ſinleſs Chief alone.
And of thoſe brave, who for Him died,
And whom the Porter ne'er denied,
I ſaw on high the banners placed,
Each battlement by them was graced:
Blood red they were by death's throes ſealed,
The truth to me was now revealed,
How Heaven's gate by ſtrength is won;[8]
To cowards entrance there is none.
On thoſe, who lagged upon the road,
Fainthearted in the path of God,
I ſaw the angel's awful glance;
With trembling ſteps the reſt advance,
While He, as to the gate they came,
Enſheathed for them the ſword of flame.
For them 'twas blooded with the blood
Of Chriſt, Th' Incarnate Son of God,
Who, by the ſacrifice He made,
Blunted for man th' avenging blade;
Nor ever ſhall that ſword be whet
For him, whoſe heart on Chriſt is ſet;
To his inheritance reſtored,
Through Love of his redeeming Lord;
The ſtaff and ſcrip he needs no more,
His pilgrimage on earth is o'er.

---

up their lives from the deſire to win the love of Chriſt, who had paſſed through that gateway before them, without having been overcome by His enemies. And ſince He, who was their head, had ſuffered pains, death, and woe, the members would alſo endure and follow Him their head in all things. The banners of thoſe, who had thus died for the love of God, were placed over the portal, all ſtained with their blood. The Angel did not remove them. I perceived then that it was neceſſary to enter into that city by force. St. Matthew ſays that Heaven is won by violence. "A man," ſays St. Chryſoſtom, "muſt, like a champion, aſſault and conquer his enemies through *grace* and *virtue*, for *virtue* enables a man to ſecure things denied to his natural inclinations." (See Appendix.) Thoſe, who lagged upon the road and became fainthearted, were not permitted by the Angel to enter through the gate into the city. The reſt tremblingly advanced, weak and haraſſed with the conflicts they had undergone; but at their approach the Angel ſheathed his flaming ſword. For them it was ſtained with the blood of the Saviour, who by His ſacrifice blunted for man the avenging blade. Nor ſhall that ſword ever be whetted with vengeance againſt that man who, having ſet his heart on Chriſt, has been reſtored through this his great love to his heavenly inheritance. No longer then does he need the ſtaff and ſcrip, his pilgrimage on earth being now at an end.

[8] *And from the days of John the Baptiſt until now, the kingdom of heaven ſuffereth violence, and the violent take it by force.* Matt. xi. 12.

And though in the ſight of men they ſuffered torments, their hope is full of immortality. Wiſd. iii. 4. (Vulg. trans.)

Speaking the truth in love, may grow up into Him in all things, which is the head, even Chriſt. Eph. iv. 15.

We are members of His body, of His fleſh, and of His bones. Eph. v. 30.

CHAPTER II.

How the Writer in ſeeking for a Scrip *and a* Staff, *repreſenting the* Faith *and the* Hope *of the Pilgrim, is led by the* Grace of God *to enter the Church through the Waters of Baptiſm; his doubts concerning its neceſſity, and how he is inſtructed in the nature thereof.*[1]

THE writer ſtates that, having ſeen the bliſsfulneſs of theſe Pilgrims, he felt moved more and more to take his journey to the heavenly City. He thought of no other joy, and ſaw in his viſion that in no other way could he have reſt. He then bethought him that it was neceſſary to provide himſelf with a ſcrip and a ſtaff,[2] and, upriſing, he went out of his houſe, diligently ſearching for them everywhere.

While he was thus occupied, a Lady, ſooth to ſay, of great beauty and nobleneſs of mien approached him. He felt it was God's will that he ſhould meet with her; wherefore he rejoiced and had great gladneſs of heart. She ſeemed to him the daughter of ſome emperor, ſome mighty king or governor, or of that LORD, whoſe power is above all. This gracious Lady, moſt gentle and virtuous, was clad in a robe of pure gold, having a girdle of green tiſſue, profuſely adorned with carbuncles of great brilliancy.[3] On her breaſt ſhe wore a brooch, ſuch as none had ever before ſeen; for in the enamel ſhone a bright ſtar, which caſt its beams on every ſide, ſuch was the abundance of light. From her boſom there came a dove white as ſnow, with its wings ſpread out, and playing round about her. On her head was a golden diadem, encircled with radiant ſtars. Full mighty was He, who had ſet it upon her head, and made it of great riches and great price.

She ſaluted the Pilgrim in goodly wiſe,[4] inquiring the cauſe of his great lamentation, and wherefore he wept.

Whereof when he began to take heed, he fell into much dread, through ignorance and ſurpriſe that ſhe of ſo great nobleneſs ſhould not diſdain to ſpeak to one ſo humble as himſelf;[5] but he conſidered that this aroſe from her gentleneſs—for where there is moſt goodneſs, there is moſt meekneſs. The heavier an apple-tree is laden with fruit, the lowlier does it bend down its branches to thoſe, who ſtand within its ſhade. There is no ſuch token of beauty as perfect humility. Who wanteth humility in his banner, hath not virtue whole and entire.

In reply to her queſtion he informed her that he might well weep and lament, for that he deſired moſt earneſtly to ſet out on his journey to the heavenly city of Jeruſalem,[6] but he had neither ſcrip nor ſtaff, and knew not where to ſeek for them.

"Now attend," ſaid ſhe, "and if thou art indeed deſirous to obtain them, no greater good could have befallen thee than to have met with one, who will direct thy ſearch, if thou be but willing to help thyſelf."

---

[1] See Plates I. and II.

[2] *Caſt about thee a double garment of the righteouſneſs, which cometh from God; and ſet a diadem on thine head of the glory of the Everlaſting.* Baruch v. 2.

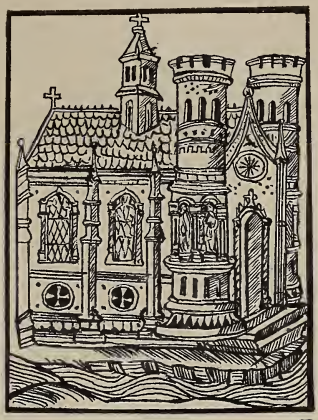
[3] *He beautified him with comely ornaments, and clothed him with a robe of glory.* Ecclus. xlv. 7.

[4] *Thy ſpeech is comely.* Song of Solomon.

[5] *The greater thou art, the more humble thyſelf, and thou ſhalt find favour before the Lord.* Ecclus. iii. 18.

[6] *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem.* Heb. xii. 22.

I



II

Nature

III

Penitence

IV

The Pilgrim begged her to tell him her name, and to what country ſhe belonged.

She replied, "I am the daughter of Him, who is LORD over all. He has ſent me into this country to win friends unto Him, not becauſe He needs them Himſelf, but becauſe He loves to have them for their good alone. I am arrayed with carbuncles and ſtars, ſuch as thou haſt never before ſeen, to illumine Pilgrims, who are ſtriving to follow the narrow path, that at all times they may be able to ſee me as well by night as by day. I am ſhe, whom thou oughteſt to ſeek, when thou goeſt into a ſtrange land. I give light to the blind.[7] I raiſe the fallen. I ſupport the weak. I ſtrengthen the halt. I bring back thoſe, who have ſtrayed. I am called the *Grace of God*,[8] and am known by the white dove, which I carry in my boſom. Entreat me earneſtly,[9] whenever thou art in need; for in thy pilgrimage to the holy City thou wilt encounter many dangers, from which my power alone can defend thee. However thou thyſelf mayeſt ſtrive it will be impoſſible to overcome them, or to enter into that City, unleſs I be thy guide. Tell me, therefore, whether thou be willing to obey me in all things."

The Pilgrim replied, "Moſt benign Lady, I implore thy conſtant preſence and protection. I humbly thank thee that thou haſt appeared to me for my good. If thou art near to ſhield me from danger, I ſhall need no other ſupport."

No longer then would ſhe tarry, but took him ſtraightway to her houſe, where ſhe told him he would find everything neceſſary for his journey. She herſelf was in truth the chief foundreſs —for by the *Grace of God* it was built and eſtabliſhed. The age of the maſonry was 1330 years.[10] The Pilgrim marvelled at the fairneſs and beauty of that houſe: it hung in mid air as if deſcending from Heaven through grace alone. So ſtood that heavenly manſion, with towers and ſteeples freſhly arrayed to the eye, as a place moſt royal above all others. A fair ſtream encircled it, but there was neither ford nor ſhip, by which men might paſs over.

The Pilgrim exclaimed in alarm, "I have been brought into great peril, for I ſee no means of croſſing. I cannot ſwim, wherefore I ſtand in dread, and have great need of ſuccour."

"Why art thou ſo fearful of this river," ſaid ſhe, "which is light, ſmooth, and clear, and yet art journeying toward Jeruſalem, and muſt of neceſſity firſt paſs through the great ſea (of this world)? Thou ſhouldeſt know that young children oftener make this paſſage than thoſe of riper

---

[7] *That was the true Light, which lighteth every man, that cometh into the world.* John i. 9.

[8] *For the grace of God, that bringeth ſalvation, hath appeared to all men.* Titus ii. 11.

[9] *In my diſtreſs I called upon the Lord, and cried to my God.* 2 Sam. xxii. 7.

[10] The age of the Chriſtian Church when De Guileville wrote his viſion was 1330 years. The ſtream repreſents the water of baptiſm at the entrance of the Church.

The old Engliſh verſion of the deſcription of the Church is appended, it having been found difficult to infuſe the ſpirit of the original into a modern proſe tranſlation.

She was hyrſylf yn ſothneſſe (truth)
Of thylk hous chef foundereſſe
For on hyr word yt was fyrſt groundyd
And by hyr wyſdom buylt and foundyd
The yerys of the maſownry
Thyrtene hundred and thyrtty
And for the fayrneſſe and bewte
I hadde gret wyl that hous to ſe
Abayſhed for yt was ſo fayr
For yt heng hih up in the hayr
Twen hevene and erthe ſtood the place
As yt hadde only by grace
From the hevene deſcendyd doun
So ſtood that hevenely mancyon
With ſteplys and with toures hihe
Freſhely arrayed to the eye
As a place moſt royal
Above al other principal
Wych ſtood vp on a fayr River
The water ther of holſom and cler
But there nas paſſage in that place
Nor ſhepe wherby men myhte paſſe.

years. Beſides, I will tell thee that once by this way there went a King, firſt opening the paſſage to perſons of every age. He had no need of waſhing, but, being meek and lowly, he ſet the example how others ſhould follow. Tell me now thine intention: if thou willeſt it, I will ſend for a warden of this river, who will help thee to paſs through it."

The Pilgrim anſwered, "Willingly would I be aſſiſted, but I think it right I ſhould know wherefore I require to be cleanſed: for I feel I have no need of it myſelf."

She then ſaid, "Thou mayeſt indeed be clean outwardly, but not inwardly, for Adam's ſin hath polluted all mankind; from it thou canſt not be cleanſed, unleſs the *Grace of God* ſanctify the waſhing."

The Pilgrim replied, "Now is my doubt greater than before: explain to me the nature of this evil, that I may derive profit by thine inſtruction."

She replied, "When God had created thy firſt parents, He beſtowed ſuch favour upon them as enabled them to live without infirmity, and without being ſubject to death. He granted them uprightneſs,[11] and power to keep that uprightneſs in freedom of will, ſo that the body then obeyed the ſoul,[12] tendering it ſubjection, as it ought in reaſon to do.

"God intended this righteouſneſs as an inheritance to their poſterity; but Adam and Eve forfeited it by their diſobedience. Then death became their portion;[13] and as they no longer obeyed God, they loſt the command over themſelves;[14] for he, who will not render ſubjection to a higher authority, can no longer claim obedience.

"Adam was placed in Paradiſe to dreſs it and to keep it;[15] its felicity did not conſiſt alone in delicious fruits and cooling waters, but in the uprightneſs, which cauſed Adam and Eve to love their Creator better than themſelves, and each other as themſelves.

"But ſince human nature received ſo great a wound by their diſobedience, that this righteouſneſs became effaced from it,[16] the good God renewed it when He commanded Moſes, ſaying, 'Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and thy neighbour as thyſelf.'[17]

"Adam poſſeſſed this love by nature: the performance of it was therefore eaſy to him; but after his diſobedience it became very difficult to his poſterity, ſo that without my aſſiſtance it is impoſſible for thee to do right; but if thou wilt make an effort to direct thy courſe to the right

---

[11] *The Lord rewarded me according to my righteouſneſs.* Pſalm xviii. 20.

[12] *Righteouſneſs keepeth him, that is upright in the way.* Proverbs xiii. 6.

[13] *For as in Adam all die, even ſo in Chriſt ſhall all be made alive.* 1 Cor xv. 22.

[14] *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.* Gal. v. 17.

[15] *And the Lord God took the man, and put him into the garden of Eden to dreſs it and to keep it.* Gen. ii. 15.

[16] *For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.* John i. 17.

[17] *Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy might.* Deut. vi. 5.

Thou ſhalt love thy neighbour as thyſelf. Levit. xix. 18.

Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thyſelf. On theſe two commandments hang all the law and the prophets. Matt. xxii. 37—40.

Our Saviour ſays—theſe two Commandments make up the ſubſtance of the *moral* Law, which is fundamental to all true Religion; they are alſo the *natural* Law, that was originally written in the heart of man, the obligations to which can never be diſſolved. And all the Revelations, that God has made in the written Law and the Prophets, ſtand upon the foundation of them, and are deſigned to enforce them.

haven, and to recover the power of loving with a pure heart, thy gracious Redeemer will accept thy ſervice as a duty done unto Himſelf, and will pardon that, which is wanting; and though the fleſh will ſtill tempt thee to evil, thou muſt battle ſtrongly againſt this ſinful inclination. Thou wilt always find reſiſtance neceſſary, but I will be with thee to enable thee to withſtand againſt thine enemy, ſo that it ſhall not overcome thee, which I cannot do unleſs thou wilt ſubmit to the waſhing (of Baptiſm)."

The Pilgrim acknowledged that he could no longer make any objection, but lamented that it was out of his power to aſſiſt himſelf. The warden then arrived, who undertook to ſpeak for him, and to aid him to paſs the river.

CHAPTER III.

How Nature, Repentance, *and* Charity *appear to the Pilgrim.*[1]

AN old woman, of an ill-favoured countenance, and moſt diſcontented aſpect, now approached. Her eyes flaſhed like ſparks of fire. The Pilgrim diſcovered that her name was *Nature*. She ſhook with anger, and in a reproachful tone thus addreſſed *Grace*:—

"Lady, I come to you to maintain the right, which you have taken from me. I know that you have the governance of Heaven, and order the ſtars and the planets in their courſes; with them none other has the power to interfere, nor indeed do I myſelf claim any right ſo to do; but below, all is under my dominion. I am miſtreſs of the elements, cauſing changes in fire, air, earth, and ſea. I vary them all morning and night, never ſuffering them to reſt. The earth I clothe with a flowery veſt, refreſhing her hue year by year. The trees are arrayed in robes of green; their branches ſend forth buds white and red, which I keep back in winter becauſe of his keen blaſt, which turns the green to ruſſet. The fair lilies of the field, and all the herbs, whoſe colours periſh through the bitter froſts of winter, I renew in ſpring, ſo that Solomon was not clad ſo richly, and all theſe things I do leiſurely, for I am never haſty in making ſudden and raſh changes."

When *Nature* had thus ſpoken, *Grace*,[2] who had heard all, replied in this manner—"*Nature*, your words are proud and impious.[3] You ſay you are never haſty, but you ſhow that you are the contrary in ſpeaking thus unadviſedly and fooliſhly unto me. Thoſe who are angry do not ſtay to conſider, neither can they diſcern clearly, their underſtanding being darkened. Tell me, you, who thus blame me, whether you do not receive from God all, that you hold; you reſemble the wild ſow, which eats the acorns in the woods, and never ſees whence they come, her eyes

---

[1] See Plates III. and IV.

[2] *Let the earth bring forth graſs, the herb yielding ſeed, and the fruit tree yielding fruit after his kind, whoſe ſeed is in itſelf, upon the earth.* Gen. i. 11.

Is not God in the height of heaven? and behold the height of the ſtars, how high they are! Job xxii. 12.

With men it is impoſſible, but not with God; for with God all things are poſſible. Mark x. 27.

[3] *He, that keepeth his mouth, keepeth his life; but he, that openeth wide his lips, ſhall have deſtruction.* Prov. xiii. 3.

being bent down upon the acorns alone.[4] In like manner you do not look up to Heaven,[5] or acknowledge that through me alone every bleſſing deſcends on man. Open diſcreetly the eyes of your underſtanding; you will then perceive that I am ſole miſtreſs, and that you are mine attendant, and you will ſpeak humbly to me and do me homage. If, from the round firmament, I withdrew the light of the ſun, and cauſed the planets and the ſtars to ceaſe from ſhining, what beautiful forms could you cauſe to appear? then would your power entirely ceaſe. Wherefore abate your pride, and rebel not againſt me, who have the ſovereign dominion, for it would be a great abuſe and deſpite, as the Prophet Iſaiah in Holy Writ doth ſpecify, if againſt the carpenter the axe[6] were proudly to wage war, or if the veſſel ſhould ſay of the potter, who made it, Why haſt thou made me thus?"[7]

Then this Lady Dame *Nature*, ſeeing that ſhe had done wrong, and that her complaint was baſed upon folly, fell humbly on her knees, and beſought forgiveneſs.

"Lady," ſaid ſhe, "I pray you to have mercy upon me. I have tranſgreſſed in ſpeaking proudly to you. I acknowledge my fault, and of your exceeding favour beſeech you to pardon me."

She then received her pardon from *Grace*, who warned her never to gainſay or wilfully offend again.

Repentance, holding a hammer and a rod in her hands, and a broom in her mouth, thus addreſſes the Pilgrim:—

"I perceive that my ſtrange appearance amazes you, and that you do not underſtand its real meaning. Come near; I will unfold it to you without diſguiſe. I am the fair but little loved one; the one benignant, yet too much diſtruſted; the rarely prized one, but the one of great worth; the gracious one, though held but in light eſteem. I am called *Repentance*. I cleanſe every abode and make it fit for habitation; wherefore I carry with me this broom, this hammer, and this rod. With the hammer I break and ſoften the heart of man, until he exclaims in great anguiſh, 'I have ſinned, I repent;[8] how then ſhall I unburden myſelf of my ſins, ſo that God may have mercy upon me?' Of old I ſoftened the heart of Peter, which had been hard as ſtone, cauſing him to deny his beloved Maſter;[9] and in like manner did I with the Magdalene: for inaſmuch as her heart was hardened by a long courſe of ſin, I ſo ſmote it with my hammer that tears guſhed forth, and it became cleanſed.[10] The heart of man is like unto an earthen pot full

---

[4] *Give not that, which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again and rend you.* Matt. vii. 6.

[5] *Our eyes wait upon the Lord our God.* Pſalm cxxiii. 2.

It is God, which worketh in you both to will and to do of His good pleaſure. Philip. ii. 13.

For the day of the Lord of Hoſts ſhall be upon every one, that is proud and lofty, and upon every one, that is lifted up; and he ſhall be brought low. Iſaiah ii. 12.

[6] *Shall the axe boaſt itſelf againſt him, that heweth therewith? or ſhall the ſaw magnify itſelf againſt him, that ſhaketh it?* Iſaiah x. 15.

[7] *Surely your turning of things upſide down ſhall be eſteemed as the potter's clay: for ſhall the work ſay of Him, that made it, He made me not? or ſhall the thing framed ſay of Him, that framed it, He had no underſtanding?* Iſaiah xxix. 16.

[8] *Are not my days few? ceaſe then, and let me alone, that I may take comfort a little.* Job x. 20.

[9] *And Peter remembered the word of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out and wept bitterly.* Matt. xxvi. 75.

[10] *And began to waſh His feet with tears.* Luke vii. 38.

Waſh you, make you clean. Iſaiah i. 16.

of loathſome corruption, which he can in no wiſe get rid of himſelf, by reaſon of its clinging to it, for he has no power to overcome the obſtinacy of ſin or to amend himſelf.[11] This polluted veſſel I ſtrike with repeated blows of my hammer, until it is broken in pieces. I then cleanſe it from all its impurity, ſuffering no remnant thereof to cleave thereto. Wherefore, thoſe, who would be truly contrite, muſt learn this leſſon—that it ſufficeth not to break off from great ſins alone—for this is to leave the veſſel whole; but the very inclination to ſin muſt be uprooted with tears and with lamentation. Cloſe ſelf-examination is alſo neceſſary to diſcover how often the ſlighteſt temptation has led them aſtray,[12] and what pain it has given them to make reſiſtance, even when moſt reſolved to do ſo. This is to break the veſſel in pieces.

"There is alſo a worm contained therein, called the *worm of conſcience*, having cruel and piercing teeth, the wound of which is fatal.[13]—None could endure to live, gnawed by the fangs of *remorſe*—my hammer alone can deſtroy it; albeit that is powerleſs to aſſail, unleſs the veſſel be firſt cleanſed. Suffer then your heart to become broken and contrite.[14] So will you be avenged of the worm, and conquer it. This is the true meaning of my hammer, which is named *contrition*.

"Now liſten to the account of my broom, and wherefore I hold it in my mouth. You muſt know that from whatever place ſweepings are removed, care ſhould be taken leſt aught, that defileth, lurk unnoticed.[15] In the houſe of which *Grace* is the miſtreſs, and I am the attendant, there are ſix doors, five of entrance: *hearing*, *ſmelling*, *taſting*, *feeling*, and *ſeeing*. By all theſe doors ſin can come in, ſo that, were I to turn my broom in their direction, my labour would be in vain. The ſixth (which is neceſſary for wholeſomeneſs) is the only outlet for tranſgreſſion: it is the mouth of the poor ſinner, which is better than all the other doors: for it caſteth out its miſdeeds by confeſſion.[16]

"To this door I direct my broom, to ſweep, heap up, and clean: as I am reſolved to allow nothing to remain within the dwelling, which can injure it. For ſo willeth *Grace*, who will only abide in a clean place, and conſcience is her habitation when ſhe finds it made fit for her reception. You have heard why I hold my broom in my mouth, and how I cauſe *confeſſion* to be made: I will now tell you briefly about my rod. I am the chaſtiſer of children, that is to ſay, of evil doers, of whatever age they may be, who in the Scripture are accurſed. When I ſee any one committing ſin I willingly endeavour to reſcue him, and if he will but ſubmit to my broom and the blows of my hammer, and become contrite and make confeſſion, as I have ſaid, then I chaſtiſe him with my rod and give him great pain. I call to mind his old ſins, and ſay to him,

---

[11] *They that are of a froward heart are abomination to the Lord.* Prov. xi. 20.

A ſtubborn heart ſhall face evil at the laſt; and he that loveth danger ſhall periſh therein: an obſtinate heart ſhall be laden with ſorrows, and the wicked man ſhall heap ſin upon ſin. Ecclus. iii. 26, 27.

[12] *How weak is thine heart, ſaith the Lord God.* Ezekiel xvi. 30.

[13] *Humble thy ſoul greatly, for the vengeance of the ungodly is fire and worms.* Ecclus. vii. 17.

[14] *Is not my word like as a fire? ſaith the Lord; and like a hammer that breaketh the rock in pieces?* Jeremiah xxiii. 29.

[15] *When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt and findeth none. Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed.* Matt. xii. 43, 44.

[16] *For with the heart man believeth unto righteouſneſs: and with the mouth confeſſion is made unto ſalvation.* Rom. x. 10.

Sorrow is better than laughter: for by the ſadneſs of the countenance the heart is made better. Eccles. vii. 3.

'Alas! why waſt thou conſenting to them, and why haſt thou ſo ſinfully mocked thy Creator?' I cauſe him to acknowledge his tranſgreſſion,[17] and to feel as much miſery from the committal of ſin, as he of old took pleaſure therein: wherefore the name of my rod is *ſatisfaction.*"

Repentance goes on to ſay, "I am commiſſioned to ſuccour the weary and the heavy laden; to thoſe pilgrims, who are anxiouſly trying to follow the narrow path, I offer the conſolation appointed by our Lord Himſelf at His laſt ſupper with His diſciples. I give the aſſurance that this Sacrament will ſuſtain the faith of all His followers, who receive it in remembrance of Him, but of which none can be worthy partakers, who have not firſt ſubmitted to my inflictions, and have become contrite and cleanſed from their iniquities."[18]

Charity (or *Love*) thus ſpeaks:—

I am ſhe, who cannot hate,
Scorning neither poor nor great:
Univerſal love[19] my aim,
For of none I vengeance claim.
With mine enemies to bear
Ever 'tis my conſtant care.
Nurſe of orphans—Pilgrims find
Me their hoſteſs good and kind;
Others' ills mine own I make,
And with all my goods partake.
Void of me, St. Paul hath ſaid,[20]
Man is nothing profited;
And, unleſs my aid be won,
No good action can be done.
He, who will not follow me,
Cannot act with certainty.
Do you wiſh my name to prove?
Call me *Charity* or *Love;*
For 'tis *Charity* holds dear
Thoſe, who vile on earth appear.
I the hungry ever feed,
And I ſuccour all in need:
I rejoice in others' joy,
Sharing it without alloy.
I from murmuring turn away,
Heeding not what others ſay:

---

[17] *Now therefore make confeſſion unto the Lord God of your fathers, and do His pleaſure.* Ezra x. 11.

[18] *There is a remnant according to the election of grace.* Rom. xi. 5.
This do in remembrance of me. Luke xxii. 19.
Let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. 2 Cor. vii. 1.

[19] *Love covereth all ſins.* Prov. x. 12.

[20] *And though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing.* 1 Cor. xiii. 2.

For no evil have I done,
But ſpeak good of every one.[21]

If you ever have heard tell
How the Lord ſuch grief befel,
How for men He man became,
Bore for them diſtreſs and ſhame,
Know you that I cauſed His woe,
'Twas for *me* He ſuffered ſo,
For from Heaven He came through *me*,[22]
To take on Him humanity.
He, *for me* was mocked and bound;
He, *for me* with thorns was crowned;
He, *for me* was crucified;
'Twas *for me* that from His ſide
Flow'd the blood: His life he gave
From power of Hell your ſouls to ſave.[23]
He, who ne'er reviled again,
Bore for you reproach and pain;
He, who had no part therein,
Bore the chaſtiſement of ſin,
And before your holy King
Drank the cup of ſuffering.
He, mankind remembering ſtill,
Bade me write for them His Will;
Here it is, true *Peace* it gives,
Peace, by which the ſinner lives:
From its words will ever flow
Peace the world can ne'er beſtow.[24]

Charity alſo admoniſhes the Pilgrim to partake of the Holy Communion, ſaying, "You ſee how Jeſus has loved you,[25] and how He has bequeathed peace unto you with all His other gifts.

---

[21] *Charity ſuffereth long, and is kind; Charity envieth not; Charity vaunteth not itſelf, is not puffed up; doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* 1 Cor. xiii. 4—7. (See Appendix.)

[22] *For the love of Chriſt conſtraineth us; becauſe we thus judge that if one died for all, then were all dead: and that he died for all.* 2 Cor. v. 14, 15.

[23] If ye have of Chriſt Jeſus any manner of remembrance, know that it was *Love*, which brought Him down from Heaven, which cauſed Him to be mocked and bound, crowned with thorns and crucified for the Redemption of mankind, to reſcue their ſouls from the power of Satan and of hell.

In whom we have Redemption through His blood. Eph. i. 7.

[24] *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.* John xiv. 27.

[25] *Herein is love, not that we loved God, but that He loved us, and ſent His Son to be the propitiation for our ſins.* 1 John iv. 10.

You cannot approach to receive the conſolation He has beſtowed, unleſs I be with you with the Teſtament, which He has left you. *Repentance* has ſhown you that you will do wrong to approach without her; you will tranſgreſs, and have great deſpite if you paſs by me, from whom alone you can obtain the precious jewel of peace."

The Pilgrim wondered much how the ſmall piece of bread, which he ſaw given at the Lord's Table could comfort and ſatisfy thoſe, who received it: he implored *Grace* to inſtruct him, who thus replied:—

"Thou muſt not judge of it by thy ſenſes, for they will deceive thee: thou muſt learn of me its real meaning. It is truly called the life-giving bread, for He is named the bread of life, who came down from Heaven to give life eternal to man."[26]

The Pilgrim earneſtly deſired to become a partaker of this bread. "Lady," ſaid he, "from my ſoul do I pray thee that thou will give me this bread to fill the void in my heart, which has long felt cravings I have not known how to ſatisfy."

She anſwered, "Thy requeſt is not unſeemly, for much need wilt thou have of it on thy journey: thou haſt then free leave to take it, whenever thou requireſt it; but thou muſt firſt become poſſeſſed of the ſcrip and the ſtaff, which I told thee I could ſupply thee with in my houſe."

The Pilgrim implored her to beſtow theſe gifts upon him.

She replied, "The ſcrip and the ſtaff, which thou deſireſt, poſſeſs theſe properties: that thou wilt not be able to ſee them, if thou make uſe of thine own eyes: and if thou do not ſee them, thou wilt not be able to prize them. I will therefore remove thine eyes and place them within thine ears:[27] then wilt thou be able readily to perceive them."

---

[26] *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.* Deut. viii. 3.

Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 4.

Verily, verily, I ſay unto you, he that believeth on me hath everlaſting life. I am that bread of life. Your fathers did eat manna in the wilderneſs and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world. John vi. 47—51.

The Word of God, as it is the revelation of God's will and grace duly received and entertained by faith, is the food of the ſoul: the life, which is ſupported by that is the life of the man, and not only that life, which is ſupported by bread. The manna typified Chriſt, *the bread of life*. He is *the word of God*; by Him we live. The Lord evermore give us that bread, which endureth to eternal life—and let us not be put off with the *meat, that periſheth!*

The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? 1 Cor. x. 16.

[27] The allegory here may appear almoſt too quaint, but the metaphor will be found quite conſiſtent with St. Paul's teaching:—"*Faith cometh by hearing, and hearing by the word of God.*" Rom. x. 17. The beginning, progreſs, and ſtrength of faith, are by hearing. The word of God is therefore called the *word of faith:* it begets and nouriſhes faith. God gives faith, but it is by the word as the inſtrument. *Hearing* (that hearing, which works faith) is by the *word of God*. It is not hearing the enticing words of man's wiſdom, but hearing the word of God, that will befriend faith, and hearing it as the word of God. See 1 Theſs. ii. 13.

The ſenſes lead aſtray; we read:—

Peter ſaid, Lord, if it be Thou, bid me come unto Thee on the water. And Jeſus ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus. But when he ſaw the wind boiſterous, he was afraid, and beginning to ſink, he cried, ſaying, Lord, ſave me. Matt. xiv. 28—30.

"*He ſaw the wind boiſterous.* While Peter kept his eye fixed upon Chriſt and upon His word and power he

The Pilgrim expreſſed great horror and aſtoniſhment at ſuch a propoſition, and ſaid, "Thou wilt tempt me to give up the ſtaff and ſcrip rather than ſuffer myſelf to be thus disfigured."

Grace reminded him that when he doubted how the ſmall piece of bread, which he received at the table of the Lord, could ſatisfy or comfort him, he had to be informed by his ſenſe of hearing that that was the ſenſe leaſt likely to deceive him: therefore his eyes ſhould be placed within his ears; but even then he would not be able to ſee clearly, as he would liſten to what other blind people ſaid, and believe them: and, in thus believing, his eyes would become blind alſo:[28] he muſt, therefore, learn to ſee clearly before he carried the ſtaff and ſcrip out of her houſe, for he would not be able to make uſe of them, unleſs he fully complied with her directions. "Think not," ſaid ſhe, "that I mean to deceive thee by not giving thee the ſtaff and the ſcrip, which I have promiſed thee, for I can deceive no one, nor do I wiſh to disfigure thee: it depends entirely upon thine own will to place thine eyes where thou pleaſeſt, after I have once removed them without cauſing thee injury."

The Pilgrim inquired of what uſe it would be to him, were he to poſſeſs a hundred eyes and to be able to place them where he choſe, or to have the power of hearing, unleſs the Lord gave him knowledge and underſtanding.[29]

Grace replied, "The Lord *will* give thee underſtanding,[30] and guide thee in thy great helpleſsneſs; as he alone can ſee or underſtand, who looks up to Him with the eye of faith. By this thou wilt be able to judge of all events, which happen to thee: to rejoice when thou art in proſperity, and when adverſity comes upon thee, and thine own will rebels againſt it, thou muſt look up to thy Sovereign Lord, and thou wilt find comfort, although thou waſt before in great miſery andtroubledſt thyſelf in vain."

The Pilgrim ſaid, "Willingly do I agree to my eyes being placed within my ears, for I ſhall be able to do nothing, if I cannot ſee or make uſe of the ſcarf and the ſtaff to accompliſh my intention."

She then removed his eyes, as ſhe had ſaid, and having opened a coffer, in which were the ſtaff and the ſcrip, he was enabled to perceive that the ſcarf was of green ſilk, ſprinkled with drops of blood,[31] at which he wondered much: the ſcrip had round it twelve ſilver "*clochettes*" [bells] of curious workmanſhip, on each of which was written an article of his belief.

---

walked upon the water well enough; but when he took notice withal of the danger he was in, and obſerved how "*the floods liſt up their waves*," then he feared. *Looking at difficulties with an eye of ſenſe* more than at precepts and promiſes with an *eye of faith*, is at the bottom of all our inordinate fears, both as to public and perſonal concerns. Peter, when he *ſaw the wind boiſterous*, ſhould have remembered what he had ſeen when the winds and the ſea obeyed Chriſt: but *therefore* we *fear continually every day*, becauſe *we forget the Lord our Maker*. Iſaiah li. 13." MATTHEW HENRY.

[26] *The hearing ear, and the ſeeing eye, the Lord hath made even both of them.* Prov. xx. 12.
For now we ſee through a glaſs darkly. 1 Cor. xiii. 12.
He that hath ears to hear, let him hear. Luke viii. 8.

[29] *Mine eyes are ever toward the Lord.* Pſalm xxv. 15.
Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs. Pſalm cxix. 123.
For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrongholds. 2 Cor. x. 4.

[30] *Conſider what I ſay; and the Lord give thee underſtanding in all things.* 2 Tim. ii. 7.
To Him that by wiſdom made the Heavens. Pſalm cxxxvi. 5.

[31] *Bleſſed are they that waſh their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.* Rev. xxii. 14. (Trans. from Vulg.)

The ſtaff was light, ſtrong, and ſtraight, and made of ſhittim wood, which is imperiſhable. On the top of it was a brilliant carbuncle,[32] which reflected and illumined the whole country, as far as the Heavenly City, which he ſo longed to reach: wherefore he prized the ſtaff moſt dearly. When ſhe had taken theſe precious treaſures out of the coffer, *Grace* ſaid gently unto him, "Behold the ſcrip and the ſtaff, which I promiſed thee! it will be thy wiſdom to preſerve them moſt carefully: the ſcarf and ſcrip are named *Faith*, without which thou wilt not be able to undertake any profitable journey:[33] in the ſcrip thou muſt carry the bread, which thou wilt need on the way. If thou wiſh to learn this by other teaching than mine, St. Paul tells us that *the juſt ſhall live by faith*,[34] which words he took from the prophet Habakkuk. The ſcarf is of a green colour: for as verdure rejoices the natural eye, ſo does *faith* the ſpiritual eye of the pilgrim, who, on journeying onward, will never look at this ſcarf without becoming poſſeſſed of greater vigour, eſpecially as it is ſprinkled with blood, the ſmalleſt drop of which is more precious to the eye than a pearl or a daiſy to the weary traveller. The blood excites him to take courage and follow the example of the glorious martyrs, who earneſtly loved to defend their faith by their own blood, that it ſhould in no wiſe be taken away from them after they had once taſted its virtue, thus ſetting thee a pattern that, if thou meet with any, who would deprive thee of thy ſcarf, thou ſhouldeſt allow thyſelf to be cut to pieces rather than ſuffer it to be taken from thee.[35] Thou haſt ſeen how of old they were put to death in the narrow way, and how the angel ſheathed for them his flaming ſword. None will in theſe days[36] oppoſe themſelves againſt tyrants in order to preſerve the faith. Many, indeed, ſay that they will, when they have ſatisfied their fleſhly appetites; but when it comes to the performance of their promiſe, they are cold and faint-hearted, and all is loſt. None ſuch ſhould be deemed worthy of belief."

---

[32] *Every precious ſtone was thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold.* Ezekiel xxviii. 13.

[33] *For the word of the Lord is right, and all His works are done with faithfulneſs.* Pſalm xxxiii. 4. (Trans. from Vulg.)

[34] *For Chriſt is the end of the law for righteouſneſs to every one that believeth. For Moſes deſcribeth the righteouſneſs, which is of the law, That the man which doeth thoſe things ſhall live by them. But the righteouſneſs which is of faith ſpeaketh on this wiſe. . . . The word is nigh thee, even in thy mouth and in thy heart: that is, the word of Faith, which we preach.* Rom. x. 4, 5. 8.

The juſt ſhall live by his faith. Hab. ii. 4.

[35] *By mercy and faith ſins are purged away.* Prov. xv. 27. (Trans. from Vulg.)

By grace are ye ſaved through faith. Eph. ii. 8.

Faith without works is dead. James ii. 26.

Faith is loſt, and is taken away out of their mouth. Jer. vii. 28. (Trans. from Vulg.)

And Abram believed in the Lord; and He counted it to him for righteouſneſs. Gen. xv. 6; Rom. iv. 3.

. . . and he was called the Friend of God. James ii. 23.

Without faith it is impoſſible to pleaſe Him: for he that cometh to God muſt believe that He is, and that He is a rewarder of them that diligently ſeek Him. Heb. xi. 6.

Therefore we conclude that a man is juſtified by faith without the deeds of the law. Rom. iii. 28.

This is the work of God, that ye believe on Him whom He hath ſent. John vi. 29.

[36] But now adayes yt ſtant ſo
Hooly ſeyntys ben all ago (all gone)
That wer ſo myghty and ſo ſtrong
And dradde nat to ſuffre awrong
For the feyth yt to dyffend
Her (Their) lyf her blood ther on to ſpende.
Redy they wern and that anoon
But nowh aunerthe (on earth) ther ys nat on (one)
That wyl hym putte in jupartye (jeopardy)
Cryſtys feyth to magnefye
Nor make myghty reſiſtence
Ageyn Tyranntys by dyffence.

Grace further enlarged upon the ſcrip by ſaying, "It is true that in olden times theſe ſcrips were plain and ſimple in their form without theſe emblems, for then it ſufficed that faith ſhould be pure and holy. But ſince many errors and hereſies have crept in, and each fooliſhly would believe of his own faſhion (ſome being *Arians*, ſome *Pelagians*, and others ſuch as I will not name), it became neceſſary to eſtabliſh a unity of belief, and theſe twelve '*clochettes*' will ſerve to keep thy faith awake. Thou ſhouldeſt ſound them every hour of the day, and ſtudy the writings upon them, for St. Paul, in his Epiſtle to the Romans, ſays, '*a man is juſtified by faith.*'

"Now put on thy ſcarf that thou mayeſt proſper, and replace thine eyes, obſerving well the way, in which thou oughteſt to direct them, when I am no longer with thee."

The Pilgrim replied that he would willingly do ſo. She then affixed him to place his ſcarf over his ſhoulder and round his waiſt, putting on him at the ſame time a girdle,[37] and admoniſhing him from the words of the prophet Iſaiah, ſaying, "*Righteouſneſs ſhall be the girdle of thy loins*," to reſtrain thee from all carnal pleaſures, and in order that thou mayeſt be more ſtrongly guarded, I have girded thee with the ſcarf as well.[38] She then preſented him with a ſcroll and ſaid, "When thou wouldeſt turn thine eyes thou wilt find here a deſcription of the faith, which thou ſhouldeſt profeſs: take it and read it often."

The following is a ſummary of the writing contained therein:—

"I hold a firm, implicit, and ſincere belief in the true God: by which belief I am aſſured of immortality, ſo that I ſhall never, as a wandering ſtar, be blotted out from the face of heaven; alſo by the Grace of God I reſolve to die rather than fall into heretical errors.[39]

"By the light of a new indwelling faith I make confeſſion of belief in the Creator of the world; as a babe in Grace I deſire to be eſtabliſhed and continued therein, ſeeing that mere belief is vain, unleſs the heart, the tongue, and every action be conſecrated to the ſervice of God. I acknowledge it to be my bounden duty ever to adore my Creator according to His command,—'Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.' I humbly confeſs my guilt, the penalty of which muſt have been everlaſting perdition, unleſs He had ſaid, 'Thou art my child, I have compaſſion on thee.'[40]

"When I thus by the power of faith contemplate God the Father, Maker of heaven and earth, of light and darkneſs, Lord of men and angels, I tremble leſt, being unable to ſerve Him as I ought, on account of the heavy burden of guilt, there may be no vindicator from ſin.[41]

"And becauſe it is not ſufficient to believe in the Father alone, it is neceſſary to attach the like faith to what is written of the Son, whoſe wonderful incarnation is incomprehenſible.

---

[37] *None ſhall be weary nor ſtumble among them; none ſhall ſlumber nor ſleep; neither ſhall the girdle of their loins be looſed.* Iſaiah v. 27.

Let your loins be girded about, and your lights burning. Luke xii. 35.

[38] *And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.* Iſaiah xi. 5.

[39] *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed.* 2 Chron. xx. 20.

Ye that fear the Lord, believe Him: and your reward ſhall not be made void. Ecclus. ii. 8.

[40] *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* Eccles. xii. 1.

But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My Father; and ſhalt not turn away from me. Jeremiah iii. 19.

[41] *In the beginning God created the heaven and the earth.* Gen. i. 1.

I am the Lord, and there is none elſe. I form the light, and create darkneſs. Iſaiah xlv. 6, 7.

Therefore I muſt believe in Jeſus Chriſt, the only-begotten, and bleſſed Son of God, coequal with the Father, inaſmuch as He is called God, without beginning or end of days.[42]

" And to Him muſt we offer up ourſelves as a living ſacrifice, that whenſoever we wander we may be brought back into the fold, and I believe that He by the power of the Holy Ghoſt was born of the Virgin Mary, and was God clothed in the fleſh, and that although the Son of God, He ſuffered ſhame and pain, being without ſpot or blemiſh, and was the propitiation for our ſins.[43]

" He, the moſt righteous, ſupreme Judge of Angels and men, laid aſide His majeſty and was led before an earthly tribunal; and being moſt holy, was yet eſteemed worthy of death, and by ſentence of Pontius Pilate He was nailed to the Croſs, ſhowing to the paſſers by the reproach, which envy and malice had brought upon Him, when He had done nothing amiſs, and by the ſhedding of His blood He bore the penalty due to man.[44]

" He died and ſurrendered up His ſpirit to God the Father, having through death overcome death, and by laying down His life voluntarily fulfilled the Law, having aboliſhed the enmity, ſo that weeping is to be mingled with joy on account of His Death and Reſurrection; for we muſt weep that the innocent ſhould have been ſlain for the guilty, and rejoice that death hath been overcome.[45]

" He was buried and deſcended into Hades, and delivered the impriſoned ſouls. On the third day He roſe again, and with great power re-entered the houſe of His body.[46]

---

[42] *All things, whatſoever ye ſhall aſk in prayer, believing, ye ſhall receive.* Matt. xxi. 22.
But I will rejoice in the Lord, I will joy in God my Jeſus. Hab. iii. 18. (Tranſ. from Vulg.)
The Lord hath ſaid unto me, Thou art my Son: this day have I begotten Thee. Pſalm ii. 7.
Thou art the Chriſt, the Son of the living God. Matt. xvi. 16.
Ye call me Maſter and Lord: and ye ſay well; for ſo I am. John xiii. 13.

[43] *He is brought as a lamb to the ſlaughter . . . He bare the ſin of many.* Iſaiah liii. 7. 12.
Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt. 1 Peter iii. 18.

[44] *And being found in faſhion as a man, He humbled Himſelf, and became obedient unto death, even the death of the croſs.* Phil. ii. 8.
And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate the governor. Matt. xxvii. 2.
And they that paſſed by railed on Him, wagging their heads. Mark xv. 29.
And when they were come to the place which is called Calvary, there they crucified Him. Luke xxiii. 33.
Chriſt died for us. Much more then, being now juſtified by His blood, we ſhall be ſaved from wrath through Him. Rom. v. 8, 9.

[45] *I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction.* Hoſea xiii. 14.
Chriſt died for our ſins. 1 Cor. xv. 3.
Chriſt being raiſed from the dead dieth no more; death hath no more dominion over Him. Rom. vi. 9.

[46] *For in that ſhe hath poured this ointment on my body, ſhe did it for my burial.* Matt. xxvi. 12.
His reſt ſhall be glorious. Iſaiah xi. 10.
Now that He aſcended, what is it but that He alſo deſcended firſt into the lower parts of the earth? Eph. iv. 9.
Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that He ſhould be holden of it. He . . . . ſpake of the reſurrection of Chriſt, that His ſoul was not left in hell, neither His fleſh did ſee corruption. Acts ii. 24. 31.
After two days will He revive us: in the third day He will raiſe us up, and we ſhall live in His ſight. Hoſea vi. 2.
Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead. 2 Tim. ii. 8.

He aſcended into the higheſt heaven,[47] beyond the ſtars, and ſitteth on the right hand of God, coequal with the Father, and ſo exalting man's nature. This power none can reſiſt.[48] He alſo is the refuge of the weak, for to Him hath God the Father committed the kingdom. From thence He ſhall come at the laſt day with a ſword of vengeance to execute juſtice,[49] and, when He ſhall come, none ſhall eſcape. Every one ſhall receive according to his works; for He ſhall judge both quick and dead—receiving ſome to eternal joy, and dooming ſome to eternal wrath.[50]

And I muſt believe in the Holy Spirit, the third perſon of the Trinity, who proceedeth from the Father and the Son—the Guide of the erring, and the Comforter.[51]

And alſo in the Holy Catholic Church,[52] the Communion of Saints,[53] the forgiveneſs of ſins,[54] the reſurrection of the body,[55] and the life everlaſting.[56] Amen.[57]

---

[47] *The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it: and their king ſhall paſs before them, and the Lord on the head of them.* Micah ii. 13.

Thou haſt aſcended on high, Thou haſt led captivity captive. Pſalm lxviii. 18.

He that buildeth His aſcenſion in Heaven. Amos ix. 6. (Trans. from Vulg.)

He, that deſcended is the ſame alſo, that aſcended up far above all heavens, that He might fill all things. Eph. iv. 10.

I aſcend unto my Father, and your Father; and to my God, and your God. John xx. 17.

[48] *Hereafter ſhall ye ſee the Son of Man ſitting on the right hand of power, and coming in the clouds of heaven.* Matt. xxvi. 64.

Be ſtrong in the Lord, and in the power of His might. Epheſians vi. 10.

[49] *He ſhall judge the people righteouſly.* Pſalm xcvi. 10.

I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations. Ezekiel vii. 3.

Chriſt both died, and roſe, and revived, that He might be Lord both of the dead and living. Rom. xiv. 9.

We believe that through the grace of the Lord Jeſus Chriſt we ſhall be ſaved. Acts xv. 11.

Now the God of hope fill you with all joy and peace in believing. Rom. xv. 13.

[50] *This ſame Jeſus, which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen Him go into heaven.* Acts i. 11.

When the Son of man ſhall come in His glory, and all the holy angels with Him, then ſhall He ſit upon the throne of His glory. And before Him ſhall be gathered all nations: and He ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats: and He ſhall ſet the ſheep on His right hand, but the goats on the left. Matt. xxv. 31—33.

[51] *The Spirit of the Lord filleth the world.* Wiſdom i. 7.

On the Gentiles alſo was poured out the gift of the Holy Ghoſt. Acts x. 45.

[52] *I will give Thee thanks in the great congregation, I will praiſe Thee among much people.* Pſalm xxxv. 18.

Ye, brethren, became followers of the churches of God, which in Judea are in Chriſt Jeſus. 1 Theſs. ii. 14.

And David ſaid to all the congregation, Now bleſs the Lord your God. And all the congregation bleſſed the Lord God of their fathers, and bowed down their heads, and worſhipped the Lord, and the king. 1 Chron. xxix. 20.

Chriſt is the head of the church. Eph. v. 23.

[53] *Let the ſaints be joyful in glory.* Pſalm cxlix. 5.

[54] *Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt.* Acts ii. 38.

By mercy and faith ſins are purged away. Prov. xv. 27. (Trans. from Vulg.)

To Him give all the prophets witneſs, that through His name whoſoever believeth in Him ſhall receive remiſſion of ſins. Acts x. 43.

[55] *Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God; and they that hear ſhall live.* John v. 25.

[56] *Thou ſhalt be recompenſed at the reſurrection of the juſt.* Luke xiv. 14.

The life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us. 1 John i. 2.

Theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal. Matt. xxv. 46.

[57] *And Ezra bleſſed the Lord, the great God. And all the people anſwered, Amen, Amen, with lifting*

The Pilgrim begged her to inform him more particularly about the girdle of *Righteouſneſs*.

"Underſtand well," ſaid ſhe, "firſt about the ſtaff, which is good in every ſeaſon, for he cannot ſtumble who firmly leans upon it. Reſt then upon it ſtrongly. Whenever evil comes upon thee, it will ſupport thee. The light from the carbuncle repreſents the Saviour, who is in Scripture ſaid to be '*the brightneſs of the everlaſting light, the unſpotted mirror of the power of God, and the image of His goodneſs*.'[58] In this mirror every one ſhould ſee his own image reflected. Whoever looks conſtantly into it, will find nothing worth ſtudying or cheriſhing in the world beſides."[59]

CHAPTER IV.

Grace *exhorts the Pilgrim to wear armour; his refuſal to do ſo.*[1]

SHE then placed in his hands the ſtaff, which cauſed him great joy, for he believed that he was now ready to proceed on his journey. But ſhe then ſaid, "I will now comply with thy requeſt, and explain to thee more fully about the girdle of *Righteouſneſs:* for he, who is not

---

up their hands: and they bowed their heads, and worſhipped the Lord with their faces to the ground. Ezra viii. 6.

[58] Wiſdom vii. 26.
Who being the brightneſs of His glory, and the expreſs image of His perſon. Heb. i. 3.

[59] The Engliſh verſion is appended as being more full and deſcriptive than the original French.

But fyrſt tak hed of the Bordon
How yt ys good in ech ſeſon
For he nat falleth commonly
That leneth ther on ſtedfaſtly
For wych thou ſhalt as yt ys ryght
With al thy force and al thy myght
Ther on reſte what ſo be falle
Trewly thou ſhalt nat falle
What perillous paſſage that thou go
As long as thow takeſt hed ther to
And tavoyde a way dyſpeyr (*deſpair*)
Wher ſo thou goſt in foul or fayr
Or what fortune the[e] be falle
Good hope alway thou ſhalt yt calle
Thys the name of thy bordon
Of truſt and trewe affection
Wych ys called *Eſperaunce*
After the ſpeche vſyd in fraunce
And the manner of that language
And look alway in thy paſſage
That thou holde the wel ther by
And theron reſte feythfully
In perylous pathys wher thou wende
And by the pomellys as the ende
Holde the ſtrongly I the lede (*I adviſe thee*)
For they ſhall in al thy nede
Suſtene the thou falle nouht
The hiher pomel yif yt be ſouht
Is Jeſu Cryſt haue hym in mynde
And in Scrypture as thow ſhalt fynde
He ys the merour cler and bryht
Wyth oute ſpot bothe day and nyht
In the wych a man by grace
May beholde hys owne face
In wych *merour* as I tolde
All the worlde ouhte beholde
In wych alſo men may fynde
All thyngs wrought be kynde (*are reproduced*)
Reſte vpon hym with herte and thouht
And go ſurly and dred the nouht
And to hys helpe alway calle
And truſt wel thow ſhalt not falle.

See Plates V. and VI.

grace de vie
le pelerin

V

le pelerin
grace de vie

VI

grace de vie
le pelerin
mercy

VII

VIII

well girded, cannot walk with firmneſs and vigour; but it depends entirely upon thine own will whether thou conſent to wear it."[2]

The Pilgrim replied that he could not refuſe to attend to any injunction ſhe gave him.

"It is neceſſary alſo," ſhe continued, "that thou ſhouldeſt be completely armed, and that underneath the girdle thou ſhouldeſt wear a doublet, upon which the girdle will be tightly bound: then wilt thou be enabled to carry ſufficient weapons."

"Weapons!" replied he, "what ſayeſt thou? I feel very wrathful, I cannot proceed armed, nor, indeed, ſhould I be able to carry armour: the girdle alone will ſuffice me."

"Thinkeſt thou," ſaid ſhe, "to go to Jeruſalem without encountering dangers and hindrances, and many robbers and murderers, againſt whom thou wilt require to be well armed, when I am not near to defend thee?"[3]

He replied, "Lady, as thou wiſheſt it, ſhow me what weapons I ſhould carry and what armour I ſhould put on."[4]

She then took a doublet ſtrangely faſhioned, for it was ſtrait at the back, and made like an anvil to receive the ſtrokes of a hammer. "Here," ſaid ſhe, "is a doublet the beſt ever known; for ſhould any one be deprived of hands and feet, and be faſtened to a ſtake, he would yet be able to overcome all his foes, and be eſteemed worthy of honour. He, who wears this garment,[5] receives great benefit from it. He derives eaſe from hardſhip, comfort from trouble, riches from poverty, vigour from diſeaſe, and ſolace from adverſity; it is made like an anvil to reſiſt blows, wherefore it is called *Patience:* for by gentleneſs and patience thou wilt be enabled to overcome all evil.[6] This garment the Saviour wore when He hung upon the Croſs. He ſuffered all without murmuring: no words did He utter when the ſtrokes fell upon Him,[7] which wrought thy ranſom. Upon His back were ploughed[8] the cruel furrows; therefore thou mayeſt well imagine that, as the Lord ſubmitted to put it on, high praiſe is it to be defended by it. When thou art clad with this, thou wilt be better able to array thyſelf with the armour."

The Pilgrim then put on the doublet, but complained that it was narrow and heavy.

"Lady," ſaid he, "this doublet was not made to fit me; I cannot wear it, as it gives me much pain."[9]

"It is," replied ſhe, "well-proportioned: it is thou, who art not fitted to it, for thou art too thickſet. Thou muſt conform thyſelf to it, and not it to thee. It will not pain thee after thou art accuſtomed to it. If thine enemies injure thee, turn to them the anvil, and let them ſtrike at

---

[2] *Be thou in the fear of the Lord all the day long. For ſurely there is an end; and thine expectation ſhall not be cut off.* Prov. xxiii. 17, 18.

[3] *Neither yield ye your members as inſtruments* (arms, or weapons) *of unrighteouſneſs unto ſin: but yield yourſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God.* Rom. vi. 13.

[4] *We ourſelves will go ready armed.* Numbers xxxii. 17.

[5] *For I reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us.* Rom. viii. 18.

Bleſſed are they which are perſecuted for righteouſneſs' ſake, for theirs is the kingdom of heaven. Matt. v. 10.

[6] *In your patience poſſeſs ye your ſouls.* Luke xxi. 17.

[7] *He was oppreſſed, and He was afflicted, yet He opened not His mouth.* Iſaiah liii. 7.

[8] *The plowers plowed upon my back: they made long their furrows.* Pſalm cxxix. 3.

[9] *Ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.* Heb. x. 36.

their pleaſure, for the blows they may give will make it fit, and thou wilt receive great benefit thereby—a crown of reward; for after this manner were crowned the martyrs, who were clad in this doublet, and who ſuffered their enemies to forge their crowns upon the anvil.[10] Wherefore I exhort thee to wear it, for much need wilt thou have of it, when thou art aſſailed by *Tribulation*, who will waylay thee on the road, and give thee hard blows."

The Pilgrim replied that he would try it a little longer, but it would be impoſſible to wear it long, as it cauſed him ſo much pain.

"Over this veſtment," ſhe ſaid, "muſt be worn the Coat of mail, which was anciently made to battle againſt *Death* and all his hoſts—namely, pains, torments, and their attendant terrors. For *Death* hath ſo dire an aſpect, that he appals thoſe, whom he approaches, who, being bereft of ſenſe and reaſon, let fall their ſtaff, unleſs clad in this coat of mail; whereas thoſe, who wear it, have power to fight valiantly,[11] for ne'er did any one flee from or fear *Death* who had it on.[12] It was wrought by the great Artificer above, who without tools created the ſun and the ſtarry hoſt. It was worn by the Saviour who, through ſtedfaſtneſs in ſuffering, overcame death; being ſteeped then in His blood, it poſſeſſes the ſame virtue for all His followers."

The Pilgrim begged her to tell him what other armour it was neceſſary for him to wear, that he might haſten to array himſelf.

She then took a breaſtplate, a helmet, a ſhield, gauntlets, and a ſword—"Theſe will be ſufficient," ſaid ſhe, "if thou underſtand how to defend thyſelf with them.[13]

"Now, put on this helmet, which is called *Temperance*,[14] to defend the eyes from folly and vanity, the ears from murmuring and ſlander, and the heart from evil imaginings.[15] It is the

---

[10] *Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſely, for my ſake.* Matt. v. 11.

Here is the patience and the faith of the ſaints. Rev. xiii. 10.

[11] *Waxed valiant in fight.* Heb. xi. 34.

[12] *He, that overcometh, ſhall not be hurt of the ſecond death.* Rev. ii. 11.

[13] *Take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore having your loins girt about with truth, and having on the breaſtplate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.* Eph. vi. 13—17.

[14] Thys helm callyd *attempraunce*
Ys nedful in thy dyffence
For to make reſiſtence
At noſe at ere and at the byht (*mouth*)
That yt hem kepe and cloſe aryht
For this helm for aſſurance
Wych ys called *attempraunce*
As worthy and noble of fame
Seyn Poul gaff therto a name
And callyd yt for gret delyt
The helm of helthe and of profyt
And commanded men tak hed
For to ſette yt on ther hed
As for ther chef ſalvacon
For yif thys helm be mad aryht
Yt ſhal not have to large a ſyht
Lyſt ſome arowe ſharpe ygrounde
Entre myghte and gyue a wounde
And at the erys ek alſo
Thow muteſt taken hede ther to
That yt be not too large of ſpace
Lyſt that by the ſame place
Entrede by colluſion
Som noyce of fals detraction.

[15] *For He put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon His head.* Iſaiah lix. 17. *Bleſſed be the Lord my ſtrength, which teacheth my hands to war, and my fingers to fight.* Pſalm cxliv. 1. *Turn away mine eyes from beholding vanity; and quicken thou me in thy way.* Pſalm cxix. 37.

helmet, called by St. Paul, the helmet of *Salvation:* for if the ſenſes were not guarded, the arrows of Satan would enter in and deſtroy them. The mouth requires to be doubly guarded; there is, therefore, a gorget called *Sobriety*,[16] for the mouth has a double rapacity, that of over-eating and ſpeaking extravagantly and abuſively. By over-eating thou deſtroyeſt thyſelf: by evil-ſpeaking thou deſtroyeſt thy neighbours; therefore muſt thou arm thyſelf carefully, as did formerly St. Guillaume, Abbot of Chaliz, who knew how to faſt even at a feaſt, and reſtrained evil ſpeakers whenever he had the power of ſo doing.

"Thou muſt alſo put on theſe gauntlets, for ſhould thy hands be wounded, thou wouldeſt be altogether maimed. Thy actions muſt be reſtrained by thy will, for the hands cannot do wrong unleſs the heart be wrong alſo.[17]

"But the beſt weapon of all is this ſword, for if thou had no other armour, this alone would ſuffice. Its name is *Righteouſneſs*—a better blade was never forged or girded on the loins. Thoſe of an Ogier, a Roland, or an Oliver, were not poſſeſſed of ſuch power, excellence, and virtue.[18] It renders to every one that, which is his own.[19] It keeps the body in ſubjection: it conſtrains the heart to love God: it turns aſide the thoughts from fraud and deceit. The will and the affections, the underſtanding and the whole ſoul does it direct, chaſtiſing the faculties, ſo that none of them dare offend by ſetting a bad example.[20]

"This ſword thou muſt wear to defend thyſelf againſt thine eſpecial enemies: for thou wilt meet with no foes ſo difficult to overcome as thine own evil inclinations; therefore, when any of

---

Obſerve and take good heed, for thou walkeſt in peril of thy overthrowing. Ecclus. xiii. 13.

Keep thy heart with all diligence: for out of it are the iſſues of life. Prov. iv. 23.

[16] *Be ſober, be vigilant: becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour.* 1 Peter v. 8.

For ſhe (wiſdom) *knoweth and underſtandeth all things, and ſhe ſhall lead me ſoberly in my doings, and preſerve me in her power.* Wiſdom ix. 11.

[17] *Cleanſe your hands, ye ſinners; and purify your hearts, ye double minded.* James iv. 8.

Wherefore do I take my fleſh in my teeth, and put my life in mine hand? Job xiii. 14.

[18] Ogier, Roland, and Oliver, were three of Charlemagne's peers. The two latter were ſo equally matched in ſtrength and valour, that it was doubtful which was ſuperior: hence the ſaying in reference to the blows they inflicted, "of giving a Roland for an Oliver," which has paſſed into a proverb in our own language.

Tave a ſwerd ek by thy ſyde	A better ſwerd was neuer wrought
A bettre was ther neuer founde	Of prince nor of king ybouht
Of ſtel forgyd whet nor grounde	For the ſwerd of good *Oger*
Wych ſhal ynowh ſuffyſe	Of *Rowland* nor of *Olyuer*
The to dyffende many wyſe	Was not for to reknen al
Yif any enmy the aſſayle	Of valu to this ſwerd egal
Outher in ſkarmuſh outher batayle	So truſty nor ſo vertuous
I the enſure in al thy nede	To folk in vertu coragous
Whyl thou haſt yt thou ſhalt not drede	For this ſwerd haueth ſo gret myht
Of non enemy nor no dyſtreſſe	To ryche and poore for to do ryht.
The name of wych is *Ryhtwyſneſſe*	

[19] *Thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the Lord thy God.* Deut. xxiv. 13.

[20] *And David alſo girded on his ſword.* 1 Sam. xxv. 13.

Let them ſhout for joy, and be glad, that favour my righteous cauſe (righteouſneſs, margin); *yea, let them ſay continually, Let the Lord be magnified, which hath pleaſure in the proſperity of his ſervant. And my tongue ſhall ſpeak of Thy righteouſneſs and of Thy praiſe all the day long.* Pſalm xxxv. 27, 28.

thy paſſions rebel againſt thee, and endanger thy ſalvation, reſiſt ſtrongly until thou obtain the maſtery over them. So ſhall the evil be ſpeedily ſubdued.[21]

"The ſcabbard is named *Humility*, in which thy *Righteouſneſs* ſhould dwell: for when thou haſt acted uprightly, thou muſt ſtill remember that thou art but a ſinful mortal, and that my aid alone has enabled thee to do ſo. Remember how differently the Phariſee and the Publican carried their ſwords; for he, who kept his in the ſcabbard and confeſſed that he was a ſinner, was commended and exalted, while he, who unſheathed and diſplayed it before all, was abaſed.[22] And thus do the proud, who ſeek vain glory. But let it not be ſo with thee. Abaſe thyſelf, then, without hypocriſy; thou wilt find ſufficient cauſe to do ſo, if thou ſeek well for it. When thou haſt thruſt the ſword into the ſcabbard, ſecure it well with the ſword-girdle—which is the one I have ſpoken to thee about; ſtrengthen it with the band named *Perſeverance*, ſecuring it tightly with the buckle, which is called *Conſtancy*, and which is the lock and faſtening of the arms.[23]

"I will now tell thee ſomething about the ſhield, without which none can be well armed or guarded, for the ſhield effectually protects all the reſt of the armour. The name of it is *Wiſdom* or *Underſtanding*.[24] King Solomon carried it with him conſtantly, in order to make right judgment. It was of more value to him than five hundred other golden ſhields; when he loſt it, they were no longer of any value.[25] Wherefore it behoves thee to wear it. If thou know well how to wield it, when the enemy approaches, thou wilt then have ſufficient protection with the weapons, which I have provided for thee. It is now time to ſet out on thy journey."

The Pilgrim expreſſed his aſtoniſhment to *Grace* that ſhe had given him no armour for the legs, as ſhe had defended[26] the reſt of his body; not that he wiſhed to wear any, for he felt perſuaded that he could not long keep on any of the armour.

She inquired whether he had ever ſeen deer or wild beaſts chaſed in the foreſt, and in what way hunters could beſt defend themſelves from peril.[27]

---

[21] *The Lord thy God in the midſt of thee is mighty; He will ſave, He will rejoice over thee with joy, He will reſt in His love, He will joy over thee with ſinging.* Zeph. iii. 17.

Righteouſneſs delivereth from death. Prov. x. 2.

[22] *Put up thy ſword into the ſheath.* John xviii. 11.

Two men went up into the temple to pray; the one a Phariſee, and the other a publican. Luke xviii. 10.

As for His judgments, they have not known them. Pſalm cxlvii. 20.

[23] *She girdeth her loins with ſtrength, and ſtrengtheneth her arms.* Prov. xxxi. 17.

As yet I am as ſtrong this day as I was in the day, that Moſes ſent me: as my ſtrength was then, even ſo is my ſtrength now, for war, both to go out, and to come in. Joſh. xiv. 11.

So I was great, and increaſed more than all, that were before me in Jeruſalem: alſo my wiſdom remained with me. Eccles. ii. 9.

[24] *And God gave Solomon wiſdom and underſtanding exceeding much, and largeneſs of heart, even as the ſand, that is on the ſea ſhore.* 1 Kings iv. 29.

[25] *It came to paſs when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.* 1 Kings xi. 4.

Forſake the fooliſh, and live; and go in the way of underſtanding. Prov. ix. 6.

[26] *By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left.* 2 Cor. vi. 7.

[27] *Surely he ſhall deliver thee from the ſnare of the fowler, and from the noiſome peſtilence.* Pſalm xci. 3.

The Lord God is my ſtrength, and He will make my feet like hinds' feet, and he will make me to walk upon mine high places. Hab. iii. 19.

He replied that they could not eſcape death, unleſs they fled ſwiftly; he therefore perceived that it would not be to their profit to encaſe their legs, as they would be eaſily diſcomfited.

"Hearken to my words," ſaid ſhe. "Innumerable perſecutors will lie in wait to catch thee, whom thou mayeſt reſiſt if completely armed: but aſſuredly thou wilt meet with none ſo ſwift to purſue as the evil huntreſs,[28] who waits to deceive and to kill pilgrims on the road, againſt whom it avails nothing to fight: thou muſt flee for thy life. Therefore, when I give thee armour, it is to withſtand other enemies; haſten thou to arm thyſelf, for it is time thou hadſt ſet out on thy journey."

At theſe words the Pilgrim felt very much diſheartened, for he was not accuſtomed to armour, and the doublet gave him ſo much pain that he would fain have put it off again; but in obedience to her command, he put on the coat of mail, the helmet, and the gauntlets, and girded himſelf with the ſword, and took up the ſhield; but he complained of the weight of the armour, and thus addreſſed *Grace*.

"Lady, I implore thy mercy and beſeech thee not to be diſpleaſed with me, if I confeſs my miſery. This armour hurts me ſo that I cannot walk, and I muſt remain here or take it all off. The helmet gives me ſo much annoyance that I feel giddy, blind, and deaf; I can ſee nothing, which gives me pleaſure. The gorget ſeems to ſtrangle me, ſo that I can neither eat nor ſpeak as I wiſh. How ſhall I ever derive benefit from the gauntlets?[29] They are not good for thoſe, whoſe hands are tender, they bruiſe them ſo that I cannot endure them for long; ſo it is with all the reſt of the armour, it pains me beyond deſcription. I am not ſtronger than David, who after he had put it on, took it off immediately, never having learnt how to wear it.[30] I muſt follow his example: I will lay all theſe weapons aſide, and arm myſelf only with the ſtaff: I prefer going ſwiftly to ſecurely; beſides, I ſhall be better able to flee when neceſſary."

---

[28] *Flee fornication. Every ſin, that a man doeth is without the body; but he, that committeth fornication, ſinneth againſt his own body. What? know ye not that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own?* 1 Cor. vi. 18, 19.

Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he, that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh to the luſts of men, but to the will of God. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries. 1 Peter iv. 1—3.

[29] *Be not wiſe in your own conceits.* Rom. xii. 16.

The imagination of man's heart is evil from his youth. Gen. viii. 21.

And it came to paſs when Moſes held up his hand that Iſrael prevailed: and when he let down his hand, Amalek prevailed. But Moſes' hands were heavy. Exodus xvii. 11, 12.

[30] *And Saul armed David with his armour, and he put an helmet of braſs upon his head; alſo he armed him with a coat of mail. And David girded his ſword upon his armour, and he aſſayed to go; for he had not proved it. And David ſaid unto Saul, I cannot go with theſe; for I have not proved them. And David put them off him. And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip; and his ſling was in his hand; and he drew near to the Philiſtine. And the Philiſtine came on and drew near unto David. . . . . And the Philiſtine ſaid unto David, Am I a dog, that thou comeſt to me with ſtaves? And the Philiſtine curſed David by his gods. And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field. Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield: but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael, whom thou haſt defied. . . So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but there was no ſword in the hand of David.* 1 Sam. xvii. 38—50.

Grace replied, "Thou allegeſt excuſes, which have no real foundation. This armour is not heavy, but light and eaſy to thoſe, who are of good heart; but ſince thou wiſheſt to take it off, and wilt not attend to my advice, thou muſt at leaſt take an armour-bearer, that thou mayeſt be able to arm thyſelf, when thou meeteſt with thine enemies, and become accuſtomed by degrees to wear it. And ſince thou haſt ſpoken of David, who took off his armour, if thou wilt conform thyſelf to him, thou wilt pleaſe me well; but I tell thee that thou wilt neither act after his pattern, nor go againſt Goliath with the ſling, which he took, nor with the five ſtones, which he put into the ſcrip, and with which he ſmote him to the earth, ſo that he died."

"Thy gracious permiſſion," ſaid the Pilgrim, "will I take advantage of, if thou wilt grant me the armour-bearer, the ſling, and the ſtones; but I will firſt diſarm myſelf."

He then took off his ſword, his gauntlets, and his doublet. There was no piece of armour which he did not lay down. But *Grace* left him, and ſtayed away a long time; and when he had unarmed, and had meditated, he felt diſcomforted, and lamented that *the Grace of God* had deſerted him, and remembered him no more; confeſſing that ſhe had ſtrongly fortified and arrayed him for the battle, in which he was not worthy to engage.

In this extremity *Grace* returned to him and ſternly ſaid:—"Thou wilt never do as thou haſt deſired. Thine arms thou haſt laid down, being vanquiſhed before thou haſt ſtruck a ſingle blow. Truly thou prefereſt thine own eaſe."

"Lady," replied he, "I do indeed, for I am greatly wearied, and could not ſuffer more without dying."

"Now, hearken to me," ſaid ſhe. "Full well do I know that without my guidance thou wouldeſt go by a bad way. The ſtones, which David carried againſt Goliath, I give thee to put in thy ſcrip. Thou wilt at all times have to battle againſt Goliath, a giant, who will ſpy thee out, that is to ſay, againſt *Temptation*. He is ever ready to deceive pilgrims, and to gather them into his net, as the ſpider enſnares the fly, and he employs the web of worldly glory to blind mankind. As a good champion thou muſt conquer *Temptation*, whene'er he aſſails thee, and when thou art overcome by the world or the fleſh, thou muſt become like David, and put thy thoughts in the ſling.

"Know then that whene'er thy thoughts are tempted to evil, thou mayeſt always put them in the ſling and caſt them againſt *Temptation*."

"Alas!" ſaid he, "wretched creature that I am. Truly I have become a ſhepherd, and have given up being a warrior, which certainly wearied me; and I cannot retrieve my error, unleſs, like David, from being a ſhepherd, I become a king and a warrior. I pray thee, let the armour-bearer approach, of whom thou haſt ſpoken, ſo that I may be able to arm, when there is need."

CHAPTER V.

Memory[1] *is ſummoned to carry the Pilgrim's armour. The body the enemy of the ſoul.*

THE Pilgrim begged *Grace* to allow the armour-bearer ſhe had ſpoken of to approach, that he might be able to arm himſelf in time of need.

Grace bade him behold the attendant ſhe had provided for him.

He is ſurpriſed to ſee a feeble and monſtrous creature without eyes, and complains that ſhe will not be of any uſe to him; but he is aſſured that her eyes are at the back of her head, and that ſhe is the treaſurer of much knowledge; for although ſhe cannot foreſee, ſhe has complete information of the paſt,[2]—that her name is *Memory*,—that ſhe will recal to him her advice, and will prove a moſt uſeful attendant. *Grace*, however, warns the Pilgrim that he is not the good warrior, who requires his armour to be carried; but he, who wears it continually, and who is always ready with it in the hour of need, even in his own houſe, where he is never free from warfare. She alſo informs him that in the country, to which he is going, he will be always encompaſſed with enemies, and that the ſling and the ſtones ſhe had given him would not be ſufficient to defend him, unleſs he were accuſtomed to armour,[3] without requiring the aſſiſtance of his armour-bearer; for it would excite ſcorn and deriſion, were he to allow her to carry it, who was ſo much weaker than himſelf.

The Pilgrim inquires the reaſon why, after taking off his armour, he ſhould experience ſo much pain in putting it on again.[4]

Grace bids him remember that ſhe had told him he was too fat, and too ſtubborn.

He acknowledges that ſhe had admoniſhed him of this, but thinks that it ſhould be a reaſon for his being ſtronger and more valiant.

Grace next inquires whether he is aware who he is? Whether he is ſingle or double? Whether he has not another beſides himſelf to nouriſh, govern, and maintain?

The Pilgrim replies that he is aſtoniſhed at her queſtion—that ſhe muſt be aware that he has only himſelf to govern and take care of.

She then ſaid, "Underſtand, and liſten diligently, for I will inſtruct thee otherwiſe: know that thou nouriſheſt one, who is thy greateſt enemy—that thou clotheſt him, and feedeſt him with the coſtlieſt viands—that thou art his ſlave; but notwithſtanding he deceives thee, both

---

[1] See Plate VII.

[2] *They ſhall abundantly utter the memory of thy great goodneſs.* Pſalm cxlv. 7.

Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions. Heb. x. 32.

[3] *Take hold of ſhield and buckler, and ſtand up for mine help.* Pſalm xxxv. 2.

Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. Eph. vi. 11.

I will encamp about mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him, that returneth, and no oppreſſor ſhall paſs through them any more. Zech. ix. 8.

[4] *When a ſtrong man armed keepeth his palace, his goods are in peace: but when a ſtronger than he ſhall come upon him and overcome him, he taketh from him all his armour, wherein he truſted, and divideth his ſpoils.* Luke xi. 21, 22.

when he is moving and when he is at reſt. He it is, who will not allow thee to carry thine armour, and who is always thine adverſary when thou wouldeſt do any good thing."[5]

The Pilgrim inquires his name, that he may revenge himſelf on his enemy by killing him.

Grace replies that he is not permitted to do that, but that he may puniſh him, and give him pain, by making him work, faſt, and ſubmit to puniſhment, without which he will never ſucceed in revenging himſelf upon him. She adds that if he had well underſtood the matter, he would have ſeen that *Repentance* was the miſtreſs and chaſtiſer, who, with her rods, would cauſe his enemy to become a good ſervant; and ſhe tells the Pilgrim that he ought to deſire *that* rather than his death, for he is merely lent to him for a ſeaſon to lead him to the haven of eternal life, and to preſerve him from peril. "It is," ſaid ſhe, "thy body and thy fleſh, which can be called by no other name."[6]

"Lady,"[7] exclaimed he, "what ſayeſt thou? Do I dream, or doſt thou? Canſt thou call my body and my fleſh otherwiſe than myſelf? I know not the meaning of this: it ſeems to me nothing but mockery."[8]

Grace replied, "It is not ſo: for from my mouth proceeds neither mockery nor lying.[9] But tell me, by the faith, which thou oweſt unto God, if thou wert in any place, where thou ſhouldeſt have much comfort, dainties to eat, a ſoft bed, fine garments, joy, and repoſe by day and by night, wouldeſt thou deſire to take up thine abode there?"

"Certainly," he anſwered, "I ſhould."

---

[5] *Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul.* 1 Peter ii. 11.

This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh; for the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: and theſe are contrary the one to the other: ſo that ye cannot do the things, that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe: adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they, which do ſuch things, ſhall not inherit the kingdom of God. Gal. v. 16—19.

I find then a law, that when I would do good, evil is preſent with me, for I delight in the law of God after the inward man: but I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. Rom. vii. 21—23.

[6] *Therefore I ſay unto you, Take no thought for your life what ye ſhall eat, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the life more than meat, and the body than raiment?* Matt. vi. 25.

And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life; and man became a living ſoul. Gen. ii. 7.

But I keep under my body, and bring it into ſubjection. 1 Cor. ix. 27.

The body without the ſpirit (breath) *is dead.* James ii. 26.

[7] Madame quod I what may this be
Whether dreme I other ellys ye
For as fer as I kan eſpye
I merveyll of your fantaſye
Or by what weye ye wolde gon
Ys nat my body and I al on
I trowe yis and ellys wonder
Or how myhte we be aſſonder
Ys he another than am I
I pray you tel me feythfully.

[8] *For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt.* Col. ii. 5.

[9] *Thou art not delighted in our being loſt.* Tobit iii. 22. (Tranſ. from Vulg.)

They have choſen their own ways, and their ſoul delighteth in their abominations. Iſaiah lxvi. 3.

"Is that indeed," quoth ſhe, "the truth, that thou haſt ſpoken? I underſtand by thy language that thou wouldeſt leave thy pilgrimage,[10] and entirely ſet it aſide, to abide in complete reſt."

"Lady," he ſaid, "I would not do ſo, for in good time I would go on."

"O wretch! O unhappy man!"[11] ſhe exclaimed, "take heed, and ever bear in mind that while here in this mortal life, though a man run evermore, he can never haſten too eagerly to reach the heavenly City,[12] ſuppoſing that he has power to proceed without lingering from day to day; I aſk thee then whether thou wouldeſt ever proceed as long as thou couldeſt abide in joy and in comfort?"

"Alas!" ſaid the Pilgrim, "how fooliſh I have been! I know not what to anſwer: this only do I know full well, that I ſhould wiſh to remain, and yet would fain go on."

"Which doſt thou deſire?" ſaid ſhe. "Thou haſt a double will, one urging thee to go, the other to ſtay; one for reſt, the other for toil; one being contrary to the other."

"Lady," ſaid he, "that, which thou ſpeakeſt of, I feel within myſelf."

"Then," ſhe anſwered, "thou art not ſingle, but double; for two wills are not of one, but of two, which is the experience of every one."

"I pray thee then," ſaid the Pilgrim, "to inform me clearly who I am; ſince I am not ſingle in my body, I deſire to know who I am; I ſhall never be happy until I know this."[13]

"But," ſaid ſhe, "what haſt thou learned? I know thou art but little inſtructed; it is far better to know thyſelf[14] than to be either an Emperor or a King, to know all the ſciences, or to poſſeſs all the wealth of the world; but ſince thou art deſirous to be informed, I will teach thee briefly in ſome things, which thy body excludes thee from knowing. Thou art of God the image[15] and portraiture, for out of nothing did He create thee, and form thee after His own likeneſs, faſhioning thee of a nature too noble for deſcription. He made thee beautiful and clear-ſeeing, and of lighter wing than the ſwift-flying bird,[16] immortal—not being ſubject to death, or change; if thou conſider well, were it not for ſin, no other creature could for nobleneſs be compared with thy angelic nature. God is thy Father, thou His ſon; and think not that thou art the offspring of Thomas de Guileville, for never had he ſon or daughter of ſuch noble condition or lineage. Thy body, which is thine enemy, is alone derived from him, as nature ordained. It is fit that the tree ſhould produce fruit according to its kind, as a bramble cannot bear figs, neither can the human body bring forth fruit, which is not corrupt, and ſubject to decay. But thy nature is

---

[10] *My fleſh and my heart faileth.* Pſalm lxxiii. 26.

[11]
To me ſhe ſayde anoon ryht than
O wrecche O thou vnhappy man
Tak hed and be more ententyf
How here in thys mortal lyf
Thogh a man renne euermore
He may never haſt hym to ſore
To kome to[o] tymely to that place
I putte caas that he ha ſpace
Forth to procede day by day
At good leyſer vpon hys way.

[12] *As we have therefore opportunity, let us do good unto all men.* Gal. vi. 10.
Now the Lord had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land, that I will ſhow thee: and I will make of thee a great nation, and I will bleſs thee. Gen. xii. 1, 2.

[13] *Man, that is in honour, and underſtandeth not, is like the beaſts, that periſh.* Pſalm xlix. 20.

[14] *Aſk, and it ſhall be given you.* Matt. vii. 7.

[15] *God created man in His own image; in the image of God created He him, male and female created He them.* Gen. i. 27.

[16] *And the Lord God took the man, and put him into the paradiſe of pleaſure to dreſs it and to keep it.* Gen. ii. 15. (Tranſ. from Vulg.)

different, not being derived from mortal man, but from the Creator.[17] God made but two human bodies on earth, to whom He gave command to produce others like themſelves; but the creation of ſouls He for certainty retains, not permitting any interference in this His ſole work. He made thee, and gave thee a body to inhabit for a time in order to make trial of thy conduct therein, and whether thou wouldeſt perform thy duty to Him.[18] Thou wilt have to battle conſtantly againſt it, as it will againſt thee, if thou do not ſurrender thyſelf to its yoke. By flattery it will overcome and deceive thee, holding thee in bondage, if thou lean on that, which by ſtrength thou ſhouldeſt vanquiſh. But never can it have power over thee but with thine own conſent. Thou art Samſon, it is Delilah: thou haſt ſtrength, it has none. By flattery alone can it deliver thee to thine enemies. If thou ſubmit, it will bind thee, cut thy hair, and tell all the ſecrets confided to it to the Philiſtines.[19] This is the friendſhip, loyalty, and faith, which it has for thee. Never yield without ſtriking a blow, unleſs thou wilt be deceived, as was Samſon, and be deemed a fool."

"Lady," ſaid he, "I marvel much. I ſeem to myſelf to be dreaming or ſleeping. You call me a ſpirit, that is placed here in my body, and ſay that I have clear ſight, when I do not ſo much as ſee anything; and of my body, which ſees well, you ſay that it is blind, and many other wonderful things, which aſtound me.[20] I pray you, therefore, to inſtruct me more clearly in this matter."

Whereupon *Grace* recommenced: "Liſten then:" ſaid ſhe, "when the noonday ſun is hidden by a cloud, I aſk thee, by the love thou beareſt me, to tell me whence comes the daylight?"

"It comes," replied he, "as I think, from the ſun behind the cloudy curtain, through which his rays penetrate, and are conveyed downwards."[21]

"How," ſaid *Grace*, "can his brightneſs be perceived, by reaſon of the cloud?"

"In the ſame manner," he anſwered, "as we ſee him through a glaſs, or as we perceive fire in a lantern."

"So it is," ſaid ſhe, "and, if thou haſt underſtood my words, by the ſun is intended the ſoul within thy mortal body, which is the cloud or dark lantern, through which the brightneſs within is perceived; for the ſoul, which is within the body, diffuſes its light outwardly. Fooliſh people imagine that the light, ſhed around by the ſoul, proceeds from this poor cloud of fleſh, by which the ſoul is ſo much obſcured, and that, if this cloud did not exiſt, the ſoul would be enabled to ſee clearly.

---

[17] *Thine hands have made me.* Job x. 8.

I have ſaid, Ye are gods; and all of you are children of the moſt High. Pſalm lxxxii. 6.

And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. Gen. ii. 22.

[18] *If ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.* Rom. viii. 13.

[19] *Samſon loved a woman in the valley of Sorek, whoſe name was Delilah. . . . And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand. . . . And ſhe cauſed him to ſhave off the ſeven locks of his head; and ſhe began to afflict him, and his ſtrength went from him.* Judges xvi. 4. 18, 19.

[20] *The natural man receiveth not the things of the Spirit of God.* 1 Cor. ii. 14.

[21] *The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place, where he aroſe.* Eccleſ. i. 5.

The bodily eyes are not eyes, but as glaſſes to convey the ſoul's light without.[22] But think not by this that the ſoul is wanting in any way. For without bodily windows the ſpirit ſees clearly both into the paſt and the future, and oftentimes it would be better, if the body had no eyes. Tobit was once blind[23] in regard to his body, but not ſo in regard to his ſoul, for he inſtructed his ſon how he ſhould demean himſelf, and in what way he ſhould walk, which he never could have done, if his ſoul had been blind. The ſoul ſees and comprehends well what is ſaid to it: this I will make thee underſtand clearly, for thou ſeeſt and not thy body, which is blind inwardly and outwardly, and could never ſee anything at all if it were not for this great light. And what I tell thee of ſight is alſo true of hearing and of all the ſenſes, which are only inſtruments, by which the body receives from the ſoul all it has, for it neither hears nor ſees except through the medium of theſe. Moreover I tell thee that, if thou didſt not carry and ſuſtain thy body, it would be as a heap of hay and could never move."

"Lady," ſaid the Pilgrim, "I pray thee how is it that the ſoul, which is within, carries the body, which is without. It ſeems to me rather that what is contained within is carried by the outward covering and ſupport; the inner by the outer."

Grace replied, "Hearken yet a little: thy clothing and thy dreſs cover thee; but it would be very fooliſh in thee to ſay that they carry thee, or control thee in any way."

"Is it ſo, Lady?" ſaid he.

"Yes, truly," ſhe anſwered; "but with this difference; that the ſoul both carries and is carried. It often animates the body in fortifying it, and rendering unto it its own virtue, and if thou haſt ever ſeen a ſhip guided through a lake or the ſea, thou mayeſt take example therefrom. The pilot, who is within, guides it, and is carried by it; he conducts it, for, if he did not do ſo, the ſhip would not conduct him. And thus is thy ſoul the pilot of thy body; it carries it, and is carried itſelf. The body carries it according to its ability and with its conſent; and thus thou ſhouldeſt take ſuch pains to direct the body that, in conducting it to a ſure haven, it will bring thee there at its death."

"Lady," ſaid he, "thy diſcourſe will be of great profit to me, if thou wilt take from me my body and ſhow me this contradictory and blind one, which has ſo often gone wrong and yet will not be under ſubjection, in order that I may experience what thou haſt ſaid: not that I doubt in any way, but becauſe I do not clearly underſtand what thou ſayeſt."[24]

"I believe that thou underſtandeſt me but little," ſhe replied. "I know well the reaſon: it is becauſe thy body proves a heavy and great obſtacle. And ſince thou haſt required it,[25] I will take it from thee, till thou haſt been able to judge of its demeanour; but then thou muſt reſort to it again, until death comes, which ſhall deſpoil thee of it."

---

[22] *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your Father, which is in heaven.* Matt. v. 16.

[23] *Tobias was made blind. Now this trial the Lord therefore permitted to happen to him, that an example might be given to poſterity of his patience, as alſo of holy Job. For whereas he had always feared God from his infancy, and kept His commandments, he repined not againſt God becauſe the evil of blindneſs had befallen him, but continued immoveable in the fear of God, giving thanks to God all the days of his life.* Tobit ii. 11—14. (Tranſ. from Vulg.)

[24] *Who is blind but my ſervant?* Iſaiah xlii. 19.

Have ye your heart yet hardened? Having eyes, ſee ye not? Mark viii. 17, 18.

[25] *I will bring the blind by a way, that they knew not; I will lead them in paths, that they have not known.* Iſaiah xlii. 16.

Then *Grace* took his body from him. He felt light as a bird flying in the air; nothing ſeemed hidden from his ſight; his viſion was ſo clear that he ſaw far and near; he rejoiced greatly, and was diſpleaſed only at its being neceſſary for him to inhabit the body again, as he conſidered it the hindrance to his ſight. He found what *Grace* had ſaid unto him was true. He went round about it in order to ſee whether it ſlept; touched its pulſe, but he diſcovered neither in nerve nor in vein either pulſe or breath; there remained but a trunk, and he deſpiſed it and its governance.

"See there thine enemy," ſaid *Grace*, "and recogniſe him, who would not ſuffer thee to bear armour. I have ſaid enough to thee about it, thou muſt enter it again; burden thyſelf with it, and carry it during thy pilgrimage."[26]

"Lady," ſaid he, "my devout intention is to arm myſelf, and to prove whether I can proceed, for I am well adviſed now that I can bear the weight."

Grace anſwered, "Thou ſayeſt well that thou canſt bear the weight now: but thou muſt retake thy body and let it bear its part, and then thou canſt arm thyſelf."

When ſhe had ſaid this, he found himſelf clothed again with his body, and the vigour and the joy, which he had experienced, were all gone; the love of his body returned, and, though he knew he ought to proceed, he felt that he would do its pleaſure; but then he perceived that he ſhould be deceived again; he began to cry, to lament, and to ſay, "Alas! what ſhall I do? to which ſhall I conſent?"

Then ſaid *Grace*, "Wherefore weepeſt thou? Weeping is for women—not for men."

"The reaſon I weep," ſaid he, "is that at the preſent I have loſt all the joy and all the good, which I poſſeſſed; lately I ſoared too well, but now I find my contrary part oppreſſes and keeps me down. I feel altogether vanquiſhed by it.[27] I have no power to reſiſt it, nor in any way to diſpleaſe it; my ſtrength is but as one, who is buried alive—ſo like an ape enchained to a block, which, as ſoon as it mounts, has to deſcend again. My body is a heavy clog, which keeps me back when I would riſe. It ſeems as if for me it was formerly ſaid, 'The body corrupt and heavy grieves and oppreſſes the ſoul, keeping it in wretchedneſs.' Wherefore, it is not to be wondered at, if I weep and diſtreſs myſelf greatly."

Grace ſaid, "Thou perceiveſt then that I have not deceived thee."

"It is through thy mercy:" ſaid the Pilgrim, "I perceive it is indeed ſo; but tell me yet a little, why is my body ſtronger than I, and wherefore cannot I be as ſtrong as it?"

"It is not ſtronger," replied *Grace*; "but thou canſt not conquer it in the ſame nature.[28] Not that I ſay this that thou ſhouldeſt become cowardly; if indeed thou underſtand cheſs, thou canſt checkmate it by cauſing it to eat, drink, and repoſe but little; and by giving it much work and diſcipline, and by watchings and prayers thou wilt become conqueror."[29]

---

[26] *Never truſt thy enemy.* Eccluſ. xii. 2.

[27] *This I ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the underſtanding darkened, being alienated from the life of God through the ignorance, that is in them, becauſe of the blindneſs of their hearts. . . . And be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs.* Eph. iv. 17, 18. 23, 24.

[28] *He went forth conquering and to conquer.* Rev. vi. 2.

Whatſoever is born of God overcometh the world: and this is the victory, that overcometh the world, even our faith. 1 John v. 4.

[29] *Watch and pray that ye enter not into temptation.* Matt. xxvi. 41.

Bring forth therefore fruits worthy of repentance. Luke iii. 8.

She then led him on and ſhowed him an ant, which would fain reach the top of a ſandhill, but could not ſucceed, for when it had crawled up a little way, the ſand rolled over its head and eyes, cauſing it to fall back; but the ant was not diſheartened, it ſtrove many times, and at laſt ſucceeded in reaching the top and reſting there.

"Now mayeſt thou ſee," ſaid *Grace*, "the ſtrength, which thy heart and ſoul ought to poſſeſs, after the pattern of the ant,[30] for if every time, that it was overthrown, it had not remained valiant, it might have deſpaired of ever reaching the top. Thy body is a ſandhill, which in truth will not fail to cauſe thee to fall back, when thou attempteſt to riſe, by blinding entirely the eyes of thine underſtanding. Know that thou wilt find temptations continually overwhelming thee, ſo that if thou do not remain firm, and reſiſt ſpeedily, the peril is that thou wilt not be able to mount, when thou deſireſt. 'Go to the ant, thou idle one,' ſaid the wiſe man, 'and learn wiſdom of her, in order that thou mayeſt not be kept down.' Solomon had ſeen the ſandhill, and the ant, which climbed up it, when he wrote theſe words; be careful, then, that thou be not idle nor daunted by thine enemy the body,[31] nor vanquiſhed by the temptations of ſand. Thou muſt pierce through them to be able to riſe and to repoſe above as a warrior. Thou canſt arm thyſelf whenever thou deſireſt; but I warn thee never to truſt thy body, for thou wilt often find it idle, negligent, and ſleepy; it will do all leiſurely to cauſe thee obſtacles; it will ſeize every opportunity of flattering thee, and, when thou art not on thy guard, it will deceive thee. Therefore, wage war ſtrongly againſt it, and proceed on thy way: I have inſtructed and guided thee ſufficiently."

"Lady," he ſaid, "if thou leave me, thou knoweſt I ſhall be loſt."

"I know it well," ſhe replied; "but attend to what I ſay: there are ſome, who truſt too much in their friends,[32] and often is it the worſe for them, for they think they ſhall be defended and freed by them from any ſin they have committed; and in order that thou mayeſt not depend too much upon me ſo that thou mayeſt do ill, confiding in my ſupport, I will not appear to thee except at my pleaſure; but I ſhall know thy ways, and when I am abſent from thy ſight, think not that I ſhall be near thee, if thou take a wrong path. Therefore go wiſely, and attend to good advice, for now do I depart from thy ſight."

The Pilgrim beheld her no more, which cauſed him great ſorrow of heart; but he en-

---

[30] *Let him, that thinketh he ſtandeth, take heed leſt he fall.* 1 Cor. x. 12.

Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt: by whom alſo we have acceſs by faith into this grace wherein we ſtand. Rom. v. 1, 2.

Go to the ant, thou ſluggard; conſider her ways and be wiſe. Prov. vi. 6.

[31] *There is therefore now no condemnation to them, which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit: . . . . . For to be carnally minded is death; but to be ſpiritually minded is life and peace. Becauſe the carnal mind is enmity againſt God.* Rom. viii. 1. 6, 7.

Thus ſaith the Lord, Curſed be the man, that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord. Jeremiah xvii. 5.

Truſt ye not in lying words, ſaying, The temple of the Lord, The temple of the Lord, The temple of the Lord are theſe. Jeremiah vii. 4.

Thoſe, who think to excuſe themſelves in unchriſtian practices with the Chriſtian name, and ſin the more boldly and ſecurely becauſe there is a ſin-offering provided, do in effect make *God's houſe of prayer* a den of thieves, as the prieſts in Chriſt's time, (Matt. xxi. 13.)

[32] *My friends and my neighbours have drawn near, and ſtood againſt me.* Pſalm xxxviii. 11. (Tranſ. from Vulg.)

deavoured to purſue the journey, which he had undertaken. He told *Memory* to follow him and to carry all his armour, never forgetting any part of it. She obeyed his injunctions, and there was certainly great need of it; for he met with ſo many difficulties that, if he had not been provided with armour, he would have been killed; not that he always put it on at his need, for very often, through neglect of doing ſo, he received many wounds from arrows, which he would not have ſuffered, had he been well armed.

CHAPTER VI.

The Pilgrim meets with Youth, Induſtry, *and* Idleneſs. *He is aſſailed by* Gluttony *and* Luxury, *and enſnared by* Sloth.

AS the Pilgrim proceeded onwards and was in doubt which way to take, by which he might reach the City with certainty,[1] he met a young perſon of moſt ſtrange appearance. She had feathers on her feet, and played fooliſhly with a ball. He inquired her name. She ſaid, "I will inform you well; if you have a wife regard for me, you will find no folly in me. I deliver every one from peril, and cauſe him to have only joy: I am named *Youth*. I am unmindful of danger; I jump, I fly, I ſing, I run, I dance. If you would have apples from my neighbours' gardens, I climb with light feet,[2] for they are not uſeleſſly covered with feathers: they carry me where I liſt. Aſael[3] poſſeſſed ſuch, but dearly did he pay for them, as too much ſwiftneſs often leads into great danger. One wiſe man with heavy feet is more to be eſteemed than four fools with ſwift feet.[4] I play at ninepins, at billiards, and at merills. I liſten to ſongs and muſical inſtruments, and find recreation in playing with my ball both night and day. I only care to amuſe myſelf and to procure myſelf eaſe."

The Pilgrim ſaid he earneſtly wiſhed ſhe would accompany him to the City, whither he was going.

"Where is that?" ſhe inquired.

"To the holy City of Jeruſalem, to which I have been excited to journey."

"I will go with you in a ſhort time," ſaid ſhe, "and will guide you thither."

"Do you know the way?" he aſked.

"Certainly," ſhe anſwered, "we ſhall find ourſelves there ſoon enough."

Whilſt they were talking, the Pilgrim perceived a path, which branched into oppoſite directions: to the right was ſeated *Induſtry*, and to the left *Idleneſs*;[5] the Pilgrim inquired the way to the heavenly City of Jeruſalem beyond the ſea of this world. *Induſtry* replied that the oppoſite path conducted pilgrims into great peril, but that the one, wherein he was, was always

---

[1] *Here we have no continuing city, but we ſeek one to come.* Heb. xiii. 14.
The fool walketh in darkneſs. Eccleſ. ii. 14.

[2] *Their feet run to evil.* Iſaiah lix. 7.

[3] *Aſael was a moſt ſwift runner.* 2 Sam. ii. 18. (Tranſ. from Vulg.)

[4] *I have refrained my feet from every evil way.* Pſalm cxix. 101.
I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things, that are in the world. 1 John ii. 14, 15.

[5] See Appendix.

Life as a choice between
diverging paths may be
found in the famous Aphorism of Pythagoras
Or Vice of representing human
Remember that the paths of Virtue & Vice
resemble the letter Y
Littera Pythagoræ discrimine secta bicorni
humanæ vitæ speciem præfert arbore victa

diſcovered to be ſafe to thoſe who continued in it; but that many turned out of their way through the hedge, which led them back into the other path.[6]

The Pilgrim inquired why he carried on the humble employment of matmaker, and why he undid the work, which he had done well, which ſeemed to him a fooliſh occupation.

Induſtry replied that he ought not to be blamed for carrying on an humble trade, for it was not every one, that could make golden crowns, and that an humble trade was often more needed than a higher one, as one was ſuſtained by the other; that no work was to be deſpiſed, provided it were purſued with diligence; and if he made and unmade mats to prevent his being idle, he did not deſerve rebuke for ſo doing; for if he had anything elſe to do, he would employ himſelf differently.[7] He aſked the Pilgrim in return why it was that bright and furbiſhed ſteel loſt its beauty and became ruſty.

The Pilgrim anſwered that he felt abaſhed by what he had ſaid before, and he would not argue further.

"As ſteel is in peril of becoming ruſty," continued *Induſtry*, "if nothing be done to it, ſo the man, who is idle, is in peril of becoming cankered by the ruſt of ſin and vice;[8] but, when he exerts himſelf to labour, it is to him as a good furbiſher or filer."

The Pilgrim expreſſed ſurpriſe at his anſwer, ſaying he had looked upon him as a ſilly old man.

To this *Induſtry* replied, that it was generally the caſe that he, who did not wear fine clothing, was held in little eſtimation, and that a fool, well dreſſed, was more prized than a poor man with much learning:[9] wherefore he was not aſtoniſhed at his having deſpiſed him, as he was badly dreſſed; "nevertheleſs," he added, "I am he, who give bread to all, and without me Adam would have died of hunger, and the ark of Noah would never have been built; I cauſe time to paſs quickly and without wearineſs; every one is born for me ſince the ſin of Adam. I am *Labour*[10] and *Occupation*, call me as thou wilt; by me paſs many, who go to the City beyond the ſea. Thou canſt do as thou pleaſeſt; I have told thee all I know of either way."

The Pilgrim then inquired of the young perſon, who was ſeated on the other ſide, which were conſidered the beſt paths for pilgrims to take.

---

[6] *In the way of righteouſneſs is life; and in the pathway thereof there is no death.* Prov. xii. 28.

A fooliſh woman is clamorous: ſhe is ſimple, and knoweth nothing. For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city, to call paſſengers who go right on their ways. Prov. ix. 13—15.

Who leave the paths of uprightneſs to walk in the ways of darkneſs. Prov. ii. 13.

He that walketh uprightly walketh ſurely; but he that perverteth his ways ſhall be known. Prov. x. 9.

[7] *Better is the poor that walketh in his integrity, than he that is perverſe in his lips, and is a fool.* Prov. xix. 1.

See my abjection and my labour. Pſalm xxv. 18. (Tranſ. from Vulg.)

[8] *And labour, working with our own hands.* 1 Cor. iv. 12.

Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire. James v. 3.

All the labour of man is for his mouth: but his ſoul ſhall not be filled. Eccleſ. vi. 7.

[9] *They which are gorgeouſly apparelled, and live delicately, are in kings' courts.* Luke vii. 25.

Thou ſhalt eat the labour of thine hands: happy ſhalt thou be, and it ſhall be well with thee. Pſalm cxxviii. 2.

[10] *Great labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.* Eccluſ. xl. 1. (Tranſ. from Vulg.)

She replied, " This is the royal road[11] for people on foot, and for horſemen, and pilgrims paſs here ofteneſt; you will ſee it is the moſt beaten track; by it I lead people into the wood to gather flowers and nuts. In places of paſtime and ſin I cauſe them to hear ſongs, ballads, and ſweet ſounds of harps and ſymphonies and other melodies; to ſee dancers, juggling, games of cheſs, of balls, of merills, of cards,[12] of tricks, and a thouſand other amuſements."

The Pilgrim inquired her name and condition. She replied that ſhe was *Idleneſs*, the daughter of *Lazineſs*, that ſhe was indolent, tender, and alluring: ſhe ſaid that ſhe loved better to play with her gloves than any other occupation; that ſhe was the friend of his body either ſleeping or waking, ſaving it from trouble, and ſeeing that it was well cared for. She warned him to beware which way he took; that the one oppoſite was long and narrow, and that hers was wide, which was manifeſt to every one.[13]

The Pilgrim inquired who had placed the hedge between the paths; for if that were not there, it would all appear as one and the ſame road.

Idleneſs anſwered that it was placed there by a great perſecutor of pilgrims, named *Repentance*, who held all thoſe, who went her way, in great hatred, and that, when they wiſhed to turn into the other, they could not without being pierced with thorns and otherwiſe wounded; that *Repentance* came there to make brooms, rods, and hammers; for that ſhe was ſevere beyond meaſure, and therefore was but little loved or praiſed.

The Pilgrim called to his remembrance the lady with the brooms and rods, anſwering exactly to this deſcription, and he conſidered it better to turn into the matmaker's road at once before having to repaſs the hedge, which was ſo grievous and prickly; therefore, without longer abiding, he wiſhed to enter that road; but *Youth* advanced and told him that the frequented road[14] was much better than the deſerted one; by the one he would gain everything, by the other he would loſe. His bodily wiſh was to go, but he prayed that God would direct him, and was thus

---

[11] *Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good things in poſſeſſion.* Prov. xxviii. 10.

Enter not into the path of the wicked, and go not in the way of evil men: avoid it, paſs not by it, turn from it, and paſs away. Prov. iv. 14, 15.

[12] " The boyiſh game called merills, or five-pennie morris; played here moſt commonly with ſtones, but in France with pawnes or men made of purpoſe, and termed 'merelles.' This early mention of cards ſixty years before the date of their introduction into France is ſuppoſed to be an interpolation of *Pierre Virgin*, in retouching the Poem of De Guileville, this game not having been named in two MSS. of the 14th century, and in three of the 15th: but in the learned work of J. G. Immanuel Breitkipt, on Playing Cards, we find that they are mentioned in the *Stadtbuch* of Augſburg, in 1275; where it is ſaid that the emperor 'Rudolph I. amuſed himſelf with Playing Cards, and other games.' They are alſo mentioned in other works as uſed in Germany in 1286, and in various periods between that and 1384. Inabofehe mentions their uſe in Italy as early as 1299, from a MS. of Pippozzo di Gaudio. The *invention* therefore cannot be aſcribed to the French in 1390, as Mezérai aſſerts, although cards were uſed in France about that year to divert Charles VI. who had fallen into a ſtate of melancholy."

[13] *All the ways of a man are clean in his own eyes; but the* LORD *weigheth the ſpirits.* Prov. xvi. 2.

[14] *We have erred from the way of truth, and the light of juſtice hath not ſhined unto us, and the ſun of underſtanding hath not riſen upon us. We wearied ourſelves in the way of iniquity and deſtruction, and have walked through hard ways, but the way of the Lord we have not known.* Wiſdom v. 6, 7. (Tranſ. from Vulg.)

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them. Eccleſ. xii. 1.

Flee youthful luſts: but follow righteouſneſs, faith, charity, peace, with them, that call on the Lord out of a pure heart. 2 Tim. ii. 22.

enabled to chooſe the ſtrait path. He had not followed it long before he came to three arches acroſs it, and in the middle one ſtood a lady of good and virtuous appearance, who as ſoon as ſhe ſaw him, called to him and ſaid: "If thou wiſheſt to continue the ſtrait path,[15] do not turn on either ſide, but paſs by me." The Pilgrim found that he could not go quickly, becauſe the way was not beaten, and was rough and uneven.

"Lady," ſaid he, "I do not know how I ſhall be able to proceed ſtraightonwardly: it requires ſo much ſtrength."

"It ſuffices," ſhe anſwered, "if thou ſhun evil paths, and endeavour to do thy duty to the beſt of thy power.[16] It is not needful for a good archer always to hit the mark, and he is not to be blamed, who cannot ſucceed in doing all he wiſhes, if he but uſe his beſt endeavour. I am *Moral Virtue*. I ſtand in the middle of the ſtrait path as a mark to thoſe, who ſtrive to approach as nearly to me as poſſible, to preſerve them from going through the arches on either ſide; as there are extremes of virtue, which degenerate into cowardice and raſh enterpriſe; theſe I look upon as vices."

"Lady," ſaid the Pilgrim, "I thought I had entered into ſuch a good way that I had no more danger of ſtraying; but now I have diſcovered two evil paths inſtead of one. I do not know what this ſignifies."

"Do not wonder;" ſaid ſhe, "for there is no road ſo ſtraight, tending to a good end, which does not branch very often by many different paths, which lead aſtray. To pray unto God is right, when the prayer is devoutly offered; but thoſe, who pray with the mouth, the heart taking no part in it, or pray that they may be ſeen of men, or for riches, honours, worldly glory, or other tranſitory good—thoſe alſo, who pray whilſt they commit deadly ſin, or intend ſoon to ſtain themſelves with it, and who pray doubtfully without any devotion, utter prayers, that are nothing worth: they are falſe ways; there is only one, which leads aright;[17] therefore, if thou wouldeſt keep ſtedfaſtly in that, thou muſt often inquire the direct path, if thou wilt believe my inſtruction."

The Pilgrim is tempted through the hedge by *Youth*, and is then aſſailed by *Gluttony*[18] and

---

[15] *Run ye to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that ſeeketh the truth; and I will pardon it.* Jer. v. 1.

[16] *Forſake the fooliſh, and live; and go in the way of underſtanding.* Prov. ix. 6.

[17] *They all begged of God with all their heart that He would viſit His people Iſrael.* Judith iv. 16. (Tranſ. from Vulg.)

Ye hypocrites, well did Eſaias propheſy of you, ſaying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worſhip Me, teaching for doctrines the commandments of men. Matt. xv. 7—9.

Men ought always to pray, and not to faint. Luke xviii. 1.

Pray without ceaſing. 1 Theſſ. v. 17.

[18] *Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.* Pſalm cxxix. 2.

They have deſtroyed my ways, they have lain in wait againſt me, and they have prevailed, and there was none to help. Job xxx. 13. (Tranſ. from Vulg.)

Whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things. Philip. iii. 19.

By ſurfeiting many have periſhed: but he, that is temperate, ſhall prolong life. Eccluſ. xxxvii. 34.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked. Prov. x. 11.

They alſo have erred through wine, and through ſtrong drink are out of the way. Iſaiah xxviii. 7.

Wine is a mocker, ſtrong drink is raging. Prov. xx. 1.

Be not drunk with wine, wherein is exceſs. Eph. v. 18.

Luxury. After the great trouble he had experienced, he thought he would repaſs the hedge and recover the right road, as the one he was in was very perilous:[19] he approached the hedge to examine whether there were any gap, by which he might paſs through, and to diſcover where it was the leaſt prickly; for he cared for his body more than he ought to do. He prayed to God of his pity to guard him, as he felt he was in dangerous paths;[20] and that as the bird, which warily turns its neck here and there, is often taken in a ſnare, which is in its path, or is caught, or killed by ſome other means, in like manner fooliſh is he, who does not what is right, when he can, as he does it not by merely wiſhing it.

Thus it happened that he preſently felt himſelf entangled by the feet and was drawn forcibly from behind; wherefore he turned and ſaw a hideous old woman, who carried an axe under her arm,[21] which ſhe held as if ſhe were a butcher prepared to ſlaughter beaſts; ſhe had cords faſtened to her neck in the manner of an otter or wolfhunter, and ſhe caught hold of him by one ſhe had laid as a ſnare, in which his feet were entangled and held firmly.

The Pilgrim exclaimed, "Who are you, wretch? why do you follow me ſo cloſely? you have come ſtealthily upon me without my having deſired it. Flee from hence, and take away your nets;[22] I am neither a hawk, nor a faulcon, to be bound in this manner."

To this ſhe replied, "You think to eſcape me, but I will hold you faſt. You have abuſed me without cauſe. I have inhabited many beautiful places in ſummer and winter; I have lived with emperors, kings, dukes, abbots, prelates, and prieſts, who have never blamed me;[23] and I will revenge myſelf, believe me, if you are not ſtronger than I."

The Pilgrim then aſked her who ſhe was, her name, and whom ſhe ſerved.

"I ſerve," ſaid ſhe, "a fierce maſter, who is hell's chief executioner, and I draw to him with cords, as ſwine, all the pilgrims, whom I can arreſt and enſnare by the feet.[24] I formerly took many to him, and will yet take a great many more; and you will be the firſt, if you do not free yourſelf from my ſnares. I cauſe many grown-up men to become children again; I cradle them, and, in cloſing their eyelids, ſo that they may not ſee the light, take care that they ſleep.[25] I make the pilot ſleep in the veſſel when he has loſt the rudder; I fill him with negligence, cauſing him to leave it in peril.[26] I am ſhe, who, without ſowing, cauſes thiſtles, thorns, and weeds to ſpring up in gardens. I have often put off that, which was ready to be

---

[19] *Examine me, O* LORD, *and prove me; try my reins and my heart.* Pſalm xxvi. 2.
He, that is of a proud heart, ſtirreth up ſtrife. Prov. xxviii. 25.
Put away from thee a froward mouth. Prov. iv. 24.

[20] *Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.* Iſaiah lvii. 14.
Teach me Thy way, O LORD, *and lead me in a plain path, becauſe of mine enemies. Deliver me not over unto the will of mine enemies.* Pſalm xxvii. 11, 12.

[21] *The deſire of the ſlothful killeth him.* Prov. xxi. 25.

[22] *They have digged a pit to take me, and hid ſnares for my feet.* Jer. xviii. 22.
The cords of the wicked have encompaſſed me, but I have not forgotten Thy Law. . . . . Sinners have laid a ſnare for me. Pſalm cxix. 61. 110. (Tranſ. from Vulg.)
Among my people are found wicked men, that lie in wait as fowlers, ſetting ſnares and traps to catch men. Jer. v. 26. (Tranſ. from Vulg.)

[23] *Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.* Prov. xix. 15.

[24] *Keep me from the ſnares which they have laid for me, and the gins of the workers of iniquity.* Pſalm cxli. 9.

[25] *As the door turneth upon his hinges, ſo doth the ſlothful upon his bed.* Prov. xxvi. 14.

[26] *Yea, thou ſhalt be as he, that lieth down in the midſt of the ſea, or as he, that lieth upon the top of a maſt.* Prov. xxiii. 34.

done, and have never performed it. The ſong of the crow, '*cras*,' '*cras*,'[27] which I learnt formerly, I have never forgotten, but repeat it in all my actions, in order that everything may be done too late. I am named *Sloth*, the gouty one, the one who has cramp, the limping one, the maimed one, the beſotted one, the frozen one; and, if you wiſh to call me otherwiſe, you can name me *Diſcontent*, for what I ſee I weary of: as the ſtone, that turns the mill, grinds all to powder, ſo whatever I touch crumbles into nothing, by becoming irkſome and diſtaſteful to me.[28] Nothing pleaſes me, unleſs it be done according to my will and pleaſure; and becauſe I am thus wearied, I carry this leaden axe, which is *Wearineſs of Life*, and with which I ſtun and fell people. Of old I ſtruck Elijah under the juniper tree,[29] and if it had not been for the angel, who revived him twice and ſaved him from me, he could not have eſcaped from me by any power of his own. It is the axe, by which I ſtrike down monks, and truly I am called the *choke-weed* of religion.

" The ſnares and cords, by which you are faſtened, are named *Negligence*, *Remiſſneſs*, and *Cowardice*; they are connected with thoſe around my neck.[30] I will ſhow them all to you: one is named *Vain Hope*, which cauſes fooliſh people to think they will have long life in this world, and ample leiſure to confeſs and lament their ſins; one is *Weak Fear*,[31] one is named *Shame of grievous Sins*, which makes people prefer dying to confeſſing them; another is called *Hypocriſy*, for many think they will be reputed innocent, if they do but keep ſilence about the wickedneſſes they have committed. Another is named *Deſpair*, by which Judas hanged himſelf, when he had betrayed the Lord Jeſus, and by which the wicked are drawn and hanged by the helliſh tormenter, the devil. By theſe cords I will bind your throat ſo faſt that you will die; I will make a halter with them, and drag you with me, as I have ſaid, to hell without delay."[32]

She then ſtruck him with her axe, which was ſo heavy and the blow ſo great that the Pilgrim could not ſave himſelf from being knocked down by it; ſhe faſtened the cords tightly round his neck, and dragged him from the hedge, wounding him ſeverely: and had not a white dove flown through the hedge, which freed him from all the cords, he would have been killed. It was ſent by *Grace*, for he perceived it was the one, which ſhe had carried in her boſom. When he found himſelf reſcued, and the dove had flown away, he got up and determined to return towards the hedge, but he found himſelf ſtopped by deadly enemies; as above a dark and long valley he ſaw two more wretches approaching, which cauſed him great terror of heart: one

---

[27] Probably a play on the word *cras*, being Latin for *to-morrow*.

[28] *As a moth doth by a garment, and a worm by the wood, ſo the ſadneſs of a man conſumeth the heart.* Prov. xxv. 20. (Tranſ. from Vulg.)

The ungodly ſaid, reaſoning with themſelves, but not aright, Our life is ſhort and tedious. Wiſdom ii. 1.

Bleſſed is he, whoſe conſcience hath not condemned him, and who is not fallen from his hope in the LORD. Eccluſ. xiv. 2.

[29] *Elijah aroſe and went for his life . . . and ſat down under a juniper tree: and he requeſted for himſelf that he might die.* 1 Kings xix. 3, 4.

[30] *Keep me, O* LORD, *from the hands of the wicked; preſerve me from the violent man; who have purpoſed to overthrow my goings. The proud have hid a ſnare for me, and cords; they have ſpread a net by the wayſide; they have ſet gins for me.* Pſalm cxl. 4, 5.

[31] *The hopes of a man, that is void of underſtanding, are vain and deceitful: and dreams lift up fools. . . . He, that feareth the* LORD *ſhall tremble at nothing, and ſhall not be afraid: for He is his hope: the ſoul of him, that feareth the* LORD *is bleſſed.* Eccluſ. xxxiv. 1. 16, 17. (Tranſ. from Vulg.)

[32] *Her houſe is the way to hell, going down to the chambers of death.* Prov. vii. 27.

carried the other on her neck; they came ſtraight to him. The one, who was carried, held a thick ſtick and looked fierce as a lion; on her forehead there was a horn, and a trumpet in her hand. She had on a large mantle, and ſpurs on her feet, ſhowing ſhe was miſtreſs of the one ſhe carried: ſhe made her go where ſhe liked, and held a mirror, ſo that ſhe might ſee her face reflected in it. When he ſaw theſe hideous creatures, the Pilgrim prayed that God would have mercy upon him. "If they kill me," he exclaimed, "it would have been better had I been born dead,[33] and I ſhall be worſe off than if I had died in good warfare." As he thus meditated, the one, who played the horn, ſcreamed out, "Surrender yourſelf, villain! or with one blow you will be dead."

"Who are you," ſaid he, "to whom I am to ſurrender myſelf ſo quickly? I wiſh to know your name, to what intent you come, and the power you hold."

"Liſten then," ſaid ſhe; "you muſt know that I am ſhe, who, of all the aged, am ſtyled the oldeſt. I was in being before the world was made. My father was Lucifer,[34] I cauſed him to fall from Heaven and to be plunged into Hell; I then came upon the earth, which was newly created; it did not pleaſe me, for I perceived that man was intended to riſe to Heaven, whence my father had fallen. When I ſaw I could not remedy it, I conſidered that I would without delay endeavour to prevent him from riſing by placing ſtumbling-blocks in his way. As I thought, ſo I acted; I came to him and inflated his thoughts by cauſing him to believe that, if he ate the fruit, that had been forbidden,[35] he, like his ſovereign, God, would become full of all knowledge; in this manner he was ſo deceived that he was chaſed from Paradiſe, and eſtranged from it, and he loſt all his high privileges.

"After having committed ſo much miſchief in my infancy, I thought I would do as much evil as I could. I have done ſo every day, and will do ſo, for I cauſe wars, making the rulers of the earth to have diſſenſions, and to defy and invade each other through deſpite. I am the leader of ſieges and of moving forces; banners are diſplayed, and helmets with fine creſts are made by me; I make embroidered hoods with gold and ſilk interlaced, high-crowned hats, ſtraight coats, hanging ſleeves; a white dreſs with red ſleeves, in order to be the better diſplayed; veſtments very long or very ſhort; cloaks ſmall and narrow, or ſo large that they would make three; girdles, wherewith people bedeck themſelves.[36] Such things cauſe every one to have his eye on me, and to ſay, 'I am unequalled and ſingular in my dreſs, without companion or peer;' all hearts are troubled at ſight of me, whether king, queen, duke, ducheſs, marquis, counteſs, or princeſs. Whatever I ſay I will maintain, whether it be good or evil. I will never confeſs

---

[33] *The ſoul, that committeth any thing through pride, whether he be born in the land, or a ſtranger, (becauſe he hath been rebellious againſt the* LORD*), ſhall be cut off from among His people.* Numbers xv. 30. (Tranſ. from Vulg.)

[34] *And there was war in heaven: Michael and his angels fought againſt the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.* Rev. xii. 7, 8.

And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the ſpirits of devils. Rev. xvi. 13, 14.

How art thou fallen from heaven, O Lucifer, Son of the morning! Iſaiah xiv. 12.

[35] *Now the ſerpent was more ſubtil than any beaſt of the field, which the Lord God had made. And he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?* Gen. iii. 1.

The beginning of the pride of man is to fall off from God. Becauſe his heart is departed from Him, that made him, for pride is the beginning of all ſin. Eccluſ. x. 14, 15. (Tranſ. from Vulg.)

[36] *Glory not in apparel at any time, and be not exalted in the day of thine honour.* Eccluſ. xi. 4. (Tranſ. from Vulg.)

anything to be wrong, which I have ſaid; I will have no rebuker, maſter, or teacher. I hate inſtruction or advice; others' ſenſe I deſpiſe; I am of opinion that my own is beſt, and that I alone can ſpeak and act well. I am diſpleaſed when others are honoured. If any praiſe me, I pretend that I do not underſtand them, or that it is mockery, and I do not poſſeſs ſuch grace; but do not think that I ſay it in order that they may repeat it back to me, but that they may prize and praiſe me.[37] I ſee the faults of others well, but never their good qualities. I was crowned in days of old and acknowledged as a queen; but Iſaiah, when he ſaw me, curſed my crown.[38] I am named *Pride*, the gaily-decked one, the fierce horned beaſt, who, in order to ſtrike people, have a horn placed on my forehead, which is *Haughtineſs* and *Cruelty*.[39] I ſtrike on every ſide more cruelly than a fierce bull. My ſpurs are named *Obedience* and *Rebellion*.[40] Adam had on the firſt or he could never have put on the latter, which brought him to death, and which Eve tempted him to wear. The laſt-named ſpur king Pharaoh formerly put on his heel. It was when the Sovereign Ruler, by the might of His hand, would lead His people Iſrael out of his dominions; but becauſe Pharaoh would reſiſt Him, who was ſo much ſtronger than he himſelf, his ſpur was therefore a great trouble and incumbrance, for, after he had long made uſe of it, he was finally overpowered, ſo that he ſtumbled in the ſea. He, who like him, thinks to eſcape from his maſter, is made to fall at a ſingle ſtroke; he puts ſo much truſt in this ſpur that in the end he loſes his life.

"I will now tell you of the club I carry inſtead of a ſtaff. It is my ſupport when aſſailed by enemies, and ſoon drives them away. By it I defend vices and ſins. It is named *Obſtinacy*.[41] It is that, which Saul leant upon, when Samuel rebuked him for the ſpoil he had taken from Amalek and kept for himſelf. I have a great deſire to harden in pride the hearts of wicked men,

---

[37] *Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.* Eph. v. 6.

Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips. Prov. xxvii. 2.

A lying tongue hateth thoſe, that are afflicted by it; and a flattering mouth worketh ruin. Prov. xxvi. 28.

Knoweſt thou not this of old, ſince man was placed upon earth, that the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he ſhall periſh for ever. Job xx. 4—7.

[38] "Pride," ſays St. Gregory, "is the queen of vices, when it hath taken full poſſeſſion of the heart."

[39] *He, that is cruel, troubleth his own fleſh.* Prov. xi. 17.

He, that is of a proud heart, ſtirreth up ſtrife. Prov. xxviii. 25.

[40] *For as by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* Rom. v. 19.

When the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her; and he did eat. Gen. iii. 6.

And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared; and the Egyptians fled againſt it; and the Lord overthrew the Egyptians in the midſt of the ſea: and the waters returned, and covered the chariots, and the horſemen, and all the hoſt of Pharaoh, that came into the ſea after them; there remained not ſo much as one of them. Exodus xiv. 27, 28.

[41] *When Korah, Dathan, and Abiram rebelled againſt God, the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men, that appertained unto Korah, and all their goods.* Numbers xvi. 31, 32. (Tranſ. from Vulg.)

And Samuel came to Saul: and Saul ſaid unto him, Bleſſed be thou of the Lord: I have performed the commandment of the Lord. And Samuel ſaid, What meaneth then this bleating of the ſheep in mine ears, and the lowing of the oxen, which I hear? 1 Sam. xv. 13, 14.

and am hated by the good. I chafe the grace of God from every place. I prevent Pagans and Jews from becoming Chriſtians. I put hindrances in the way of thoſe, whom I ſee earneſtly endeavouring to return by the hedge of *Repentance*, by intercepting them, ſo that many are made to recoil and to go by another way.

" Now alſo will I tell you of my cloak, which is a beautiful habit, in which, as you ſee, I am well decked and diſguiſed. It has been made a very long time to cover my defects, and to cloak my faults. As a painter makes a loathſome ſepulchre ſeem beautiful, ſo does this make me appear to beholders fair and devout. But if I were unclothed, and my inner nature revealed, I ſhould be reckoned very vile. If you have ever ſeen a juggler play with boxes, and make folks believe that ſomething lies beneath, when oftentimes there is nothing,[42] you will be well able to comprehend that, though my outward garb looks well, yet he, who ſees within, will ſay that under the whole of it there is nothing.

" A bird, which is called the Oſtrich, conveys the ſignification of my cloak and of myſelf. She has feathers, and if ſhe cannot riſe far above the ground, yet any one unacquainted with her habits would think that ſhe could fly well. In like manner, how many judge from my attire that I ſoar high into celeſtial contemplation, while in truth I inhabit and delight in the earth!

" This cloak, which formerly by its right name was called *Hypocriſy*,[43] is lined with the ſkin of the fox, and on the outſide woven with the wool of white ſheep. I often wear it in monaſteries, when prayer is made. I am not the only one, who wears it; each wears it in turn. It makes *Sloth* appear vigorous, and me humble.

" My portereſs will tell you of what uſe ſhe is, and alſo her name."

" Who are you? You can be of no repute," ſaid the Pilgrim; " you who carry ſuch a cruel wretch."

" I am the fooliſh one," ſhe replied, " who cauſe every one to plume himſelf on his own grandeur, and I hail mighty nobles as the poſſeſſors of merits, of which they are devoid. Right or wrong, I ſerve all according to their ſeveral humours, never ſaying anything, that may be diſpleaſing to them. I am alſo an adept in falſehood. I tell fools that they are wiſe, the cruel that they are compaſſionate, the careleſs that they are careful, and tyrants that they are merciful. I am always welcomed in kings' courts. No juggler makes more pleaſant ſport than I do; but it is all folly, and my deceptions lead to ruin, as the ſoftly murmuring waves of the calm ſea beguile men to a watery grave. My name is *Flattery*, the couſin of *Treaſon*, the eldeſt ſiſter of *Falſehood*, and the nurſe of *Iniquity:* all of whom you will ſee, and indeed have already ſeen. All are nouriſhed and ſuſtained by me, eſpecially *Pride*,[44] whom I carry, as you ſee."

---

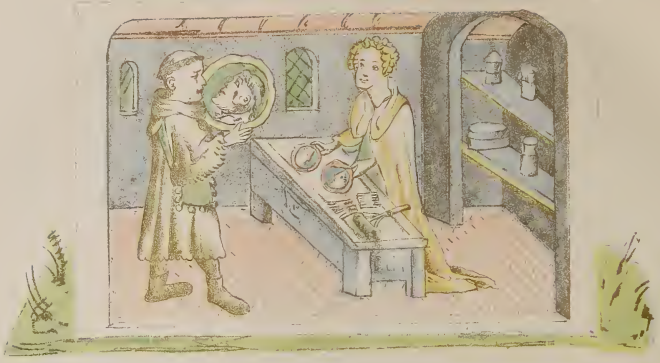
[42] This juggling trick muſt have been neither more nor leſs than the " *thimble-rigging* " of the preſent day.

[43] *Beware of falſe prophets, which come to you in ſheep's clothing, but inwardly they are ravening wolves.* Matt. vii. 15.

Trembling hath ſeized upon the hypocrites. Iſaiah xxxiii. 14. (Tranſ. from Vulg.)

[44] *The wicked boaſteth of his heart's deſire, and bleſſeth the covetous, whom the Lord abhorreth.* Pſalm x. 3.

Woe unto them, that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter. Iſaiah v. 20.



CHAPTER VII.

Wrath *and* Tribulation *attack the Pilgrim.* Avarice *deſcribes herſelf to him. He is threatened by* Necromancy,* *and reſcued by the white dove, ſent by the* Grace of God.

IN journeying on, the Pilgrim encounters *Wrath*[1] and *Tribulation*. He is aſſailed by the former, who is repreſented as a four-looking, ugly old woman, holding two ſtones in her hands—one of them called *Deſpite*, the other *Animoſity*—and a ſaw in her mouth, the uſe of which ſhe thus deſcribes:—

"This ſharp ſaw in very deed is called *Hatred;* take heed, for with it I cut in two brotherhood and union. In Eſau and Jacob you may ſee a plain figure.[2] I ſawed and disjoined them: thus have I alſo done to many others, the recounting of which would be too long. I carry this ſaw in my teeth that, if I ſay the Lord's Prayer, I may be ſeparated from God the Father; for when I pray that He will have mercy upon me and pardon my ſins, even as I forgive my neighbour in my prayer, when in the end it is ſeen that I forgive nothing, it muſt then follow in right judgment that I turn the ſaw againſt myſelf. There is in it neither honour nor profit; for he who holds it, is from beneath, and muſt make his abode with Satan.

"*Wrath* alſo carries a hawk, repreſenting *Murder*, with which ſhe girds her agents—citing, for example, Barabbas[3] and the tyrants, who formerly put the martyrs to death, adding, 'He is a wild beaſt, and not a man, who bears this hawk. Now guard yourſelf from my aſſaults. I do not know whether you mean to defend yourſelf by the ſhield, that I ſee, and the ſword, which I do not fear, as you are not completely armed. Beſides—I ſhall have good aſſiſtance againſt you, ſhould there be need of it.'"

She then began to ſtrike the ſtones together violently, and to throw them, uttering a fierce and horrible cry. He then perceives *Tribulation*, who commands him to lay down his ſtaff and protect himſelf with his ſhield and ſword. She tells him that ſhe carries the inſtruments for forging—only requiring an anvil, upon which to forge him a crown—the crown of life;[4] and that his not poſſeſſing this renders him in peril of being deſtroyed by the firſt ſtroke of her hammer, which is *Perſecution*,[5] by which Job was ſeverely tried, and by which thoſe, who are not well armed, are confounded even unto death.

The Pilgrim then reſorts to prayer; upon which *Tribulation* ceaſes to aſſault him, finding he has not given up his ſtaff, and has ſought a good and ſure refuge.

---

* See Plate VIII. Coloured Drawings A, B.

[1] *The hypocrites in heart heap up wrath: they cry not when He bindeth them.* Job xxxvi. 13.
Remove anger from thy heart, and put away evil from thy fleſh. Eccleſ. xi. 10. (Tranſ. from Vulg.)

[2] *And Eſau hated Jacob becauſe of the bleſſing, wherewith his father bleſſed him.* Gen. xxvii. 41.
And forgive us our debts, as we forgive our debtors. Matt. vi. 12.

[3] *And there was one named Barabbas, which lay bound with them, that had made inſurrection with him, who had committed murder in the inſurrection.* Mark xv. 7.

[4] *I found trouble and ſorrow. Then called I upon the name of the* LORD. Pſalm cxvi. 3, 4.
Now for a ſeaſon, if need be, ye are in heavineſs through manifold temptations: that the trial of your faith, being much more precious than of gold, that periſheth, though it be tried with fire, might be found unto praiſe and honour and glory at the appearing of Jeſus Chriſt. 1 Peter i. 6, 7.

[5] *All, that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.* 2 Tim. iii. 12.

"As the wind," ſaid ſhe, "which blows about the fallen leaves and wafts them towards the clouds, ſo do I drive you to your refuge and cauſe you to look up to Heaven, even you, who are like a dry and parched leaf[6] in this weary way, where misfortune is not ſingle. Thoſe, who will not ſeek this ſhelter, I conſtrain to do ſo, as I am never ſatisfied, until they have found a path by which they may reach it; and this I do by my heavenly commiſſion, which is much prized by me. Some I direct to the mercy and grace of God. I ſcourge the ſelf-indulgent and proud, even the predeſtinated and fore-ordained to ſalvation, who were too preſuming, and took too much licence. My duty I have now done very gently without ſeverity: go then now by the ſtraight way as beſeemeth a good pilgrim."

The Pilgrim prayed God to preſerve him from worſe, for he felt that his only ſupport was in leaning upon his ſtaff (*Hope*), from which alone he derived ſtrength. So *Tribulation* went away, ſaying that ſhe would return, if he did not keep cloſe to his only refuge.

"But certainly," ſaid he, "I ſhall not be able to do ſo; for my heart, which is too wavering, is always ready to follow divers temptations. Whilſt he was thus meditating, he found himſelf in a thick wood, and he knew not what to do, for in a wood a man may ſoon loſe his way and go amiſs, unleſs he take great care, and this pilgrims know full well; they find the way ſtrait and perilous, and brigands and wild beaſts often lay in await to aſſail them."

On deſcending into the valley, (after having been attacked by *Tribulation*,) the Pilgrim encounters an old woman, diſguiſed in ſuch a manner as he had never ſeen before, who ſtood in his path, and appeared ready to run towards him—he ſays, "No ſuch beaſt is deſcribed in Daniel, Ezekiel,[7] or the Apocalypſe." She was lame and humpbacked, clothed in tatters, and having her head covered with old rags; a bag was ſuſpended round her neck, evidently for the purpoſe of theft, for ſhe ſtuffed into it all ſorts of fragments; her tongue was thruſt out of her mouth: but her haughty countenance prevented her being able to collect many contributions, and ſhe therefore appeared weak and miſerable. She had ſix hands and two ſtumps—two of theſe were furniſhed with griffin's claws, which the Pilgrim feared greatly; in another hand ſhe held a file, juſt as though ſhe were going to file horſes' bits—and ſcales, in which ſhe weighed the zodiac and the ſun; in the fourth ſhe held a porringer, and a wallet for bread; in the fifth a hook—and on her head was a *mawmet*[8] or idol of gold and ſilver—the metals ſhe ſo much covets.

She ſwears to the Pilgrim that by the "mawmet," which ſhe worſhips, ſhe will have his life, and commands him to give up his ſcarf and ſtaff, and to pay homage to her "mawmet," through whoſe inſtrumentality ſhe is accounted wiſe and honourable; to which alſo he muſt ſubmit himſelf, and afterwards die miſerably.[9]

---

[6] *Rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble.* Hab. iii. 16.
And this may be my comfort, that afflicting me with ſorrow, he ſpare not, nor I contradict the words of the Holy One. Job vi. 10. (Tranſ. from Vulg.)
I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the LORD. Zeph. i. 17.
A ſtubborn heart ſhall fare evil at the laſt; and he, that loveth danger, ſhall periſh therein. Eccluſ. iii. 26.

[7] *I will ſend upon you famine and evil beaſts.* Ezek. v. 17.
And four great beaſts came up from the ſea, diverſe one from another. Dan. vii. 3.

[8] Mawmet, or mammet, a corruption of the word "Mahomet," and hence applied to anything worſhipped with idolatrous reverence. In De Guileville's poem the word *mawmet* is called the "ydole Mahommet," meaning in this caſe the particular idol worſhipped, i. e. "money."

[9] *Know ye this, and underſtand that no fornicator, or unclean, or covetous perſon (which is a ſerving of idols), hath inheritance in the kingdom of Chriſt and of God.* Eph. v. 5. (Tranſ. from Vulg.)

The Pilgrim inquires her name, to what nation ſhe belongs, and the uſe of her idol, to which ſhe wiſhes him to render ſuch abject ſervice—for he accounts it unreaſonable to ſerve or pay homage to a "mawmet," which is blind, deaf, and dumb, he himſelf being of noble lineage.[10]

Before, however, ſhe conſents to anſwer theſe queſtions, or to give him any further information regarding herſelf, ſhe leads him to the top of a lofty embankment, overlooking a wide plain. Here he beholds a large cathedral, built near a court-houſe, and ſees, as it were, a perſonified game at cheſs. There were kings, rooks, knights, &c.—all of them with their ſwords drawn, and charging at each other with great violence. But not even thus were the combatants ſatisfied, for after having aſſaulted one another, they ruſhed ſavagely with one accord, and laid ſiege to the cathedral—ſo violently, indeed, that no living creature could remain in or near it, and everything around was reduced to the moſt complete ruin. Upon the Pilgrim's complaining to *Avarice* of the deſtruction of the cathedral, and of the horrible grief and deſtitution, that muſt be cauſed thereby, ſhe aſſures him that in very truth he has himſelf now ſeen how that ſhe holds all mankind in ſubjection,[11] that every one pays court to her, and that all kinds of buſineſs have reference to her—of this, ſhe adds, Jeremiah propheſied when he ſaid, "How doth the city ſit ſolitary, that was full of people! how is ſhe become as a widow! ſhe, that was great among the nations, and princeſs among the provinces, how is ſhe become tributary!"[12] "Jeremiah knew very well, ſhe adds, "that all are my pupils—that kings and rooks,[13] (i. e. all potentates,) are ſubſervient to me, and ſooner or later all devote themſelves to my handicraft.[14] I am named *Covetouſneſs*," ſhe continues, "becauſe I covet the riches of others, and *Avarice*, becauſe I guard too well mine own. I have ſix hands to ſeize with in ſix different ways, and to put my prey into my bag. The firſt is named *Rapine;* it ſeizes and kills pilgrims, and entraps its prey everywhere.[15] My ſecond hand, which is behind me, robs ſecretly; it is called *Cut-purſe;* it forges ſeals and ſignatures—it is a falſe lockſmith and treaſurer; this hand deſpoils the dead, and keeps doors and windows cloſed, till it has gleaned all it wiſhes for; and if it is the adminiſtrator of goods, or the executor of wills, it takes the largeſt portion to itſelf—and even thoſe, who travel by night, are not free from its ravages, being conducted by falſe guides.[16]

---

[10] *The idol, that is made by hands, is curſed.* Wiſdom xiv. 8. (Tranſ. from Vulg.)
Take heed and beware of covetouſneſs. Luke xii. 15.
If I be wicked, woe unto me. Job x. 15.

[11] *From the leaſt of them even unto the greateſt of them every one is given to covetouſneſs; and from the prophet even unto the prieſt every one dealeth falſely.* Jer. vi. 13.
O God, the heathen are come into Thine inheritance; Thy holy temple have they defiled. Pſalm lxxix. 1.

[12] Lamentations i. 1.

[13] Still keeping up the metaphor of the game at cheſs, the "rook," or "caſtle," being the next piece in value to the king and queen.

[14] *Wealth maketh many friends.* Prov. xix. 4.
Woe to him, that coveteth an evil covetouſneſs to his houſe. Hab. ii. 9.
If riches increaſe, ſet not your heart upon them. Pſalm lxii. 10.
The love of money is the root of all evil. 1 Tim. vi. 10.
The eye of the covetous man is inſatiable in his portion of iniquity: he will not be ſatisfied, till he conſume his own ſoul, drying it up. Eccluſ. xiv. 9. (Tranſ. from Vulg.)

[15] *I will be a ſwift witneſs againſt thoſe . . . . . that turn aſide the ſtranger from his right, and fear not Me, ſaith the* LORD *of hoſts.* Mal. iii. 5.

[16] *This is the curſe, that goeth forth over the face of the earth: for every thief ſhall be judged as is there written.* Zach. v. 3. (Tranſ. from Vulg.)

"The hand, which holds the file, is *Uſury*;[17] it hoards up corn in granaries, till it is dear, and then ſells it at double the price—it deſtroys life by little and little."

The Pilgrim inquires why ſhe weighs the zodiac and the ſun.

Avarice replies, that *Grace* placed the zodiac round the heavens, and appointed the ſun to ſhine equally for the good of all; but that this was diſpleaſing to her, becauſe ſhe perceived that, if ſhe did not take poſſeſſion of time, ſo as to regulate the bargains by it, ſhe ſhould be able to accompliſh but little work with her file. For this reaſon, therefore, ſhe had taken poſſeſſion of the zodiac,[18] and had placed the ſun in her ſcales for the purpoſe of weighing out certain portions of time, according to which ſhe retailed her goods for periods of ſeven, eight, fifteen days, months, or even years; charging in proportion to the rate of intereſt, which her cuſtomers were willing to give.

Avarice then goes on to inform the Pilgrim that the hand, in which he ſees the porringer "is called *Roguery*, and *Mendicancy;* it is always crying out for preſents, and ſtuffs its ſcrip full of meat, which becomes foul and tainted before it can be conſumed: it is ever begging for bread in the name of God—never paying for anything, which it uſes, or returning any courteſy, that it may have received: it labours to ſupport itſelf by ſhameful methods; and it is that, which cauſes me to be clothed and covered with rags—for it pays no attention to anything but keeping faſt hold of boxes, bottles, or anything elſe it can beg. This hand leads me to ſhady ſpots, where paſſengers, pilgrims, and grandees are in the habit of paſſing, and I obtain alms from ſome of them by feigning great diſtreſs, from others by pretending to be crippled, and in various other ways; but ſtill, even although I have plenty, I curſe them for not giving me more.[19] This hand of mine alſo teaches gentlefolks how to beg—for they, too, know very well the art how to appropriate and ſecrete matters in their large gloves, which they wear for hawking, and they know very well, too, how to take them off when they would filch any thing. Thus they go, without ſhame or heſitation, to the monks, and beg for leather for their hawks' hoods, and for their dogs' leaſhes, chooſe garments, blankets, horſes, chariots, ploughs, and many other things—all of which they ſometimes pretend to borrow, but take good care never to return. And when they aſk for theſe things, not only will they take no excuſe from the monks for not lending them, but are even angry at being denied; as if, forſooth, the poor monks were only intereſted to ſupply them with means of living. You may ſuppoſe, then, how dear I am to the nobles, ſince it is I, who ſupply them with the receptacles for that, which they have begged; and how much, now that they have

---

The thief cometh in, and the troop of robbers ſpoileth without. Hoſea vii. 1.

Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal. Matt. vi. 19.

[17] *Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of anything, that is lent upon uſury.* Deut. xxiii. 19.

He that withholdeth corn, the people ſhall curſe him: but bleſſings ſhall be upon the head of him, that ſelleth it. Prov. xi. 26.

Uſury and deceit have not departed from its ſtreets. Pſalm liv. 12. (Tranſ. from Vulg.)

If thou lend money to any of My people, that is poor by thee, thou ſhalt not be to him as a uſurer, neither ſhalt thou lay upon him uſury. Exod. xxii. 25.

[18] The zodiac was, of courſe, placed in the ſcales to typify the rate of intereſt to be charged by the month, each ſign correſponding to a month; and the ſun, as he completes his courſe through the zodiac in a year, was to ſhow the rate of intereſt by the year.

[19] *A faithful man ſhall abound with bleſſings: but he, that maketh haſte to be rich, ſhall not be innocent.* Prov. xxviii. 20.

adopted this novel method of obtaining their living, they reverence me, ſince they are willing to ſerve me, even grey-haired old hag that I am.

"My ſixth hand is cozening, trickery, fraud, and deceit. It is this hand, which eaſily cheats the unſuſpecting dealer, or deceives the wary by uſing falſe weights and thus acting contrary to the law of God.[20] This alſo it is, which palms off colours, which will not ſtand, ſells bad linen for good, and unſound horſes for ſound. It travels round the villages, expoſing fictitious ſhrines and ſaints to the ſimple population, and thus obtains money falſely from them. At other times, in order to bring gain to the prieſts, it takes old images, in the heads of which it pours oil, wine, or water, which deſcends to the bottom, and then the image is ſaid to perſpire, and a miracle to have been worked, which gets exaggerated, until the image becomes renowned: I go then to any needy rogue, and induce him to pretend that he is maimed, or deformed, or blind, or deaf, and he preſents himſelf to the image and prays to it to reſtore him; and when the ſpectators behold him ſound again, not knowing that his maladies were all aſſumed, they think that a miracle has been worked, and this brings gain to the prieſt of the image. Again, when dead children are brought to be baptized, I cauſe them to be laid upon an altar, which appears quite ſolid, but in reality is hollow inſide; then, by certain ſubterranean paſſages, I cauſe burning charcoal to be introduced beneath into the cavity, which warms the altar, and thus imparts heat to the child, and I then declare that it is ſtill alive, and I baptize it. Thus I obtain money for my prieſts; and ſhame and pity it is that the biſhops, in whoſe dioceſſes theſe foul ſins are committed, ſhould not take notice of ſuch atrociouſly diſguſting proceedings; nevertheleſs, this hand of mine is and ever will be employed in this and many other ſimilar deeds of wickedneſs.

"But now I will tell you why I place this hand on my hip and thence transfer it to my tongue. The former of theſe I call *Lying*,[21] becauſe it has a limp, and the latter *Perjury*. Now, deceit is moſt familiar and friendly with both of theſe, and willingly betakes itſelf to them, for deceit cannot be carried on without perjury and lies, and theſe three things in conjunction ſubvert truth.[22] This, therefore, is the reaſon why I ſo often apply this hand to my halting limb, and to my tongue."

Avarice then points out at ſome length to the Pilgrim the various plans and methods, in which lying is practiſed. "Some," ſhe ſays, "obtain a livelihood by it; and others exalt themſelves by it, inaſmuch as they are employed in telling falſehoods of their neighbours.[23] It is found in the

---

[20] *Divers weights, and divers meaſures, both of them are alike abomination to the* LORD. Prov. xx. 10.

An hypocrite with his mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered. Prov. xi. 9.

The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation. Pſalm xxxvii. 14.

For both prophet and prieſt are profane; yea, in my houſe have I found their wickedneſs, ſaith the LORD . . . . *they . . . . cauſed my people Iſrael to err.* Jeremiah xxiii. 11. 13.

[21] "*Eſparuain*" (*éparvin*), a veterinary term ſignifying literally, a "ſpavin." Hence it is applied to the limping limb of *Avarice*, in conſequence of the "lame" excuſes and ſtumbling ſtatements often made by habitual liars.

[22] *Thou ſhalt deſtroy them, that ſpeak leaſing: the* LORD *will abhor the bloody and deceitful man.* Pſalm v. 6.

Ye ſhall not ſwear by My name falſely, neither ſhalt thou profane the name of thy God: I am the LORD. Levit. xix. 12.

[23] *As a mad man, who caſteth firebrands, arrows, and death, ſo is the man, that deceiveth his neighbour, and ſaith, Am not I in ſport? . . . . . As coals are to burning coals, and wood to fire; ſo is a contentious man to kindle ſtrife.* Prov. xxvi. 18, 19. 21.

courts of kings, and advocates at the bar do not diſdain to uſe it, when they defend a cauſe, which they know to be bad. My tongue, therefore, like that of a balance, always inclines to that ſide, which is heavieſt, and I defend that ſide, which I know will pay me beſt.

" You perceive alſo that I am humpbacked ; and this typifies the religion of thoſe, who indulge in ſuperfluities, inſtead of living according to proper religious rules,[24] for the hump ſignifies ſuperfluity. Hence a rich man is likened to that humpbacked animal the camel, which cannot paſs in by a narrow entrance on account of the bulk on his back.[25] And thus ſometimes religious people miſs the narrow way to life ; for even although they came naked into the world, and for ſome years live frugally, yet many of them learn to indulge in ſuperfluities, until they become humped, and that ſo incurably (for it is the nature of this hump that nothing can cure it) that they can never retrace their ſteps ſo as to become truly religious again.

" And laſtly, my idol, whom I worſhip, is gold or ſilver, bearing the mark of the ſovereign of the country.[26] It is a divinity, which is often wrapped in ſwaddling-clothes, in order that it may be concealed ; ſometimes, too, it is hidden in beds or ſecreted in holes, corners, or cabinets—nay, even buried in the earth amongſt the field-mice. It frequently blinds people, and makes them look downwards towards the ground. This, too, it is, which makes men humpbacked like I am. This my idol is generally loved ſo much that he is lauded like a god upon earth, and I endeavour by all poſſible means to gain his favour and make him dwell with me. On his account St. Lawrence was broiled upon charcoal,[27] becauſe he ſtole him from me. I dote upon him, and play at various kinds of games of hazard in order to propitiate him ; and therefore, becauſe I love him ſo much, I command you to regard and ſerve him. Take care, therefore, what you are about, for if you do not, I will perſecute you continually."[28]

---

[24] This refers, of courſe, to the monaſtic rules touching abſtemiouſneſs in food, plainneſs of apparel, &c. which were impoſed upon religious houſes.

[25] *Then ſaid Jeſus unto His diſciples, Verily, I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven. And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* Matt. ix. 23, 24.

Children, how hard is it for them, that truſt in riches, to enter into the kingdom of God! It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mark x. 24, 25. Luke xviii. 24, 25.

[26] i. e. current money bearing the proper government ſtamp.

[27] St. Lawrence was born at Rome in the third century, and was made treaſurer of the church revenues by Sixtus II., when he aſcended the papal chair, A.D. 257. When the Emperor Valerian publiſhed his edicts againſt the Chriſtians, Pope Sixtus was one of the firſt, who ſuffered martyrdom, and St. Lawrence attended him to the place of execution, lamenting that he was not thought worthy to ſhare the Pope's ſufferings. Sixtus, however, predicted that St. Lawrence would not be long in following him ; and, foreſeeing the rapine, which was about to commence, commanded him to ſell the ſacred veſſels and ſacred depoſits, which were in his hands, and to diſtribute the money amongſt the poor. Upon hearing of this, the city prefect ordered St. Lawrence to appear before him, and bring with him all the church treaſures, which were in his keeping. The ſaint obeyed the order ; but inſtead of gold and ſilver, he took with him all the poor old men, widows, and orphans, whom he had relieved—a deed which ſo enraged the prefect that he ordered him to be broiled on a gridiron over a charcoal fire. The ſaint bore this frightful torture with great compoſure, and died praying for his murderers. His martyrdom took place Auguſt 10, 258, on which day his feaſt is kept by the Roman Catholic Church.

[28] *I ſat not in the aſſembly of the mockers, nor rejoiced ; I ſat alone, becauſe of Thy hand : for thou haſt filled me with indignation.* Jer. xv. 17.

He, that hateth covetouſneſs, ſhall prolong his days. Prov. xxviii. 16.

Mortify therefore your members, which are upon the earth. . . . covetouſneſs, which is idolatry. Col. iii. 5.

Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters as were ſome of them. 1 Cor. x. 6, 7.

After *Avarice* had finiſhed this deſcription of herſelf, *Youth*[29] comes forward and declares that ſhe will interpoſe to reſcue the Pilgrim. Upon which *Avarice* abuſes her, and ſays that, although ſhe can do nothing againſt him at preſent, yet ſhe ſwears by her idol that ſhe will keep her eye conſtantly upon him, ſo that ſhe may be able to find him wherever he goes.

The Pilgrim then once more proceeds upon his journey, until he enters a vaſt foreſt, where, as he is paſſing along, he hears a loud voice uttering cries in a language quite unknown to him. Upon advancing further he perceives that theſe ſounds proceed from a perſon, who ſtands in his path, brandiſhing a large unſheathed ſword, apparently ready to ſlay him therewith. He tells the Pilgrim he muſt immediately go and ſpeak with his miſtreſs. As he was ſtanding in the midſt of the road in a large circle, marked with a great many figures, and bore the ſignet of a king, the Pilgrim was much rejoiced when he ſaw him, ſuppoſing him to be one of the king's meſſengers. Under this impreſſion, he aſks him what had made him cry out ſo loud in that ſtrange language, and who that miſtreſs was, to whom he had alluded, and for what purpoſe he was to appear before her. Upon this the other lifts up his finger, and points out to the Pilgrim a large tent ſtanding on the left of him. It was black as charcoal, and on the top of it there was a neſt, and a raven fluttering with its wings and croaking. In front of it he beheld *Necromancy*,[30] a hideous black figure, holding a naked ſword, enſheathed in a book; ſhe had wings with which to fly; ſhe ſcreamed out, "Stay, you ſhall not eſcape me, before you have ſeen my cunning. I am named *Necromancy*, and beſtow great praiſe and honour on him, who does as I do. This book is called the 'Death of the Soul;' with this naked ſword you ſhall be ſlain, when you have heard me tell about it."[31]

The Pilgrim felt he was in great danger; but as he took heed of *Grace*, he ſaw a white dove fly ſuddenly towards him, which cauſed him great gladneſs of heart, and *Necromancy* flew away and returned no more.[32]

---

[29] The reaſon of *Youth's* undertaking to reſcue the Pilgrim is, of courſe, becauſe avarice is generally regarded as the vice of Old Age.

[30] See Coloured Drawing B.

[31] *Theſe two things ſhall come to thee in a moment, in one day, the loſs of children, and widowhood; they ſhall come upon thee in their perfection for the multitude of thy ſorceries, and for the great abundance of thine enchantments.* Iſaiah xlvii. 9.

Thou ſhalt not learn to do after the abominations of thoſe nations. There ſhall not be found among you any one, that maketh his ſon or his daughter to paſs through the fire, or that uſeth divination, or an obſerver of times, or an enchanter, or a witch, or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer. For all, that do theſe things are an abomination unto the Lord. Deut. xviii. 9—12.

Who will pity a charmer, that is bitten with a ſerpent, or any ſuch as come nigh wild beaſts? Eccluſ. xii. 13.

[32] *The ſoul, that ſinneth, it ſhall die. . . . . When the wicked man turneth away from his wickedneſs, that he hath committed, and doeth that, which is lawful and right, he ſhall ſave his ſoul alive . . . he ſhall ſurely live, he ſhall not die.* Ezek. xviii. 20. 27, 28.

The wages of ſin is death; but the grace of God, life everlaſting, in Chriſt Jeſus our Lord. Rom. vi. 23. (Tranſ. from Vulg.)

CHAPTER VIII.

Hereſy *commands the Pilgrim to give up his ſcarf.* Satan *appears as a hunter. The Pilgrim enters the tempeſtuous ſea of the world and is ſupported by his ſtaff. He is thrown upon* Fortune's* *wheel and again reſcued by the white dove.*

THE Pilgrim went on beyond the wood, when he ſaw an old woman, carrying faggots on her neck, running acroſs the fields, and coming towards him. She had large ſciſſors in her hand, and began to frown on him, and to cry loudly, "Lay down your ſcarf, Pilgrim, I will cut it and make it another ſhape: it is not faſhioned to my liking."

"Old woman," ſaid the Pilgrim, "it ſeems to me you do not ſee clearly. I do not chooſe to do your bidding before I know who you are and what office you hold."

"According to my father's teaching," ſaid ſhe, "I cut the ſcarfs of all pilgrims. I ſhaped the ſcarfs of the Arians, the Pelagians, and numerous other ſects. I am named *Hereſy*,[1] am ſtrongly wedded to my errors, always looking backwards, and holding contradictory opinions. I upſet Scripture by viewing it wrongly. Had it not been for the celebrated Council, which was held in the City of Nice by the great Conſtantine, and alſo for Auguſtine and ſeveral other eminent doctors, who have been valiant defenders of the truth, none would have eſcaped having their ſcarfs cut by me."

The Pilgrim looked in front of him, and beheld the ſea, which he had not perceived before; he alſo ſaw a fearful hunter ſtanding in the way, by which he muſt paſs, carrying nets and cords, and ſetting them in his path. As he approached with *Hereſy*, the hunter ſounded his horn, yelling horribly, "Tru, tru, tru, tru, here is prey; *Hereſy*, my dear daughter, take care that he do not eſcape from you; he ſhall not eſcape from me."

The Pilgrim felt more terrified than he had ever done before at the appearance of this hunter. He ſaw he was in great peril, eſpecially by reaſon of the great ſea, which was before him, there being no way to paſs over it, and as the hunter had laid lines and hooks in it to catch fiſh; ſo that, if he would ſwim through it naked, he would find himſelf caught by them. He knew not what to ſay or to do.[2] He ſaw there was no choice but to ſpeak, and endeavour to detain him, while he bethought himſelf a little—"Hunter," ſaid he, "who are you? what are you doing here? you ſhould not ſpread nets in the highway to catch prey, eſpecially that, which belongs to the king, which I do not believe you have leave to do, or that you belong to him, for ſuch a hunter did I never before ſee."

"You are a great inquiſitor," ſaid he, "to examine me thus, you, who have fallen into my

---

* See Coloured Drawings C, D, E, F.

[1] Between hereſy and ſchiſm there is this difference, namely:—that hereſy conſiſts in holding wrong doctrine, whereas ſchiſm implies a ſeparation from the Church.

Avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain. A man, that is a heretick, after the firſt and ſecond admonition reject; knowing that he, that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf. Tit. iii. 9—11.

[2] *When the waves of death compaſſed me, the floods of ungodly men made me afraid; the ſorrows of hell compaſſed me about; the ſnares of death prevented me.* 2 Sam. xxii. 5, 6.

power, and you do not know how fierce I am.[3] I do not belong to the king now; I did ſo formerly, and if I have not his leave to hunt, he, nevertheleſs, permits it, and I am not reprehended by him, and have full poſſeſſion, ſo that none can journey by this way without being deſtroyed by me."

Whilſt he was liſtening to him, the Pilgrim perceived that the ſea became troubled with a tempeſtuous wind, and he was ſtill more amazed when he ſaw many other pilgrims ſwimming in it with their clothes on. Some had their feet above it, ſome were quite upright, going on ſteadily, and had wings, and were ready to fly, if they had not been prevented by the ſea. Some he ſaw caught by the feet, and firmly entangled by long twining weeds; ſome had their eyes blinded, having regard only to dreſs and outward ſhow, not conſidering that everything in this world is corrupt; nevertheleſs, from being eye-bound, they think that the world has a beauty, which Solomon deſcribes as vain and full of deception. Others were variouſly attired. When the hunter ſaw him thus muſing, as he looked at the ſea, he ſaid:—

"You may well look, but, nevertheleſs, you will not eſcape me, for I have ſnares and nets there as well as here."[4]

"Tell me, without lying," ſaid the Pilgrim, "who placed thoſe pilgrims there?"

"This is the highway," replied he, "chiefly frequented, for know that otherwiſe I ſhould not ſpread my nets there nor loſe ground. This ſea, which is before you, is the world, which is ever tempeſtuous by reaſon of the ſtorms, which are raiſed by my daughter *Pride*, whom, no doubt, you are acquainted with. By this ſea, in different ways, ſwim and paſs numbers of people;[5] ſome have their feet above it, being ſo heavily laden that they are hump-backed with carrying the bag of *Avarice*, which is not convenient at ſea, as the great weight plunges the head of him, who holds it below, ſo that he cannot ſwim.[6] Thoſe, who have fallen into my nets, will ſcarcely ever riſe again. Know, alſo, that others, who go ſtraightforward and have wings, are people, who only ſeek in this world for their ſuſtenance, and who have no confidence but in their king; they are in this ſea, for otherwiſe they could not live in the body; but they never ſeek in it perfect life, for they know well they will have it elſewhere, and, therefore, they ſwim ſtraightforward,[7] and make wings of virtue, to fly above to that country beyond, which greatly diſpleaſes me, becauſe I cannot cauſe any obſtacle. Such people reſemble a bird, which is called the water-quail, which, when it has to paſs the ſea, and vainly attempts to fly, takes to ſwimming, but in ſwimming ſtretches its wings above and makes of it a ſail and a rudder, ſo that it may not ſink, and that it may retake to flight, as before, beyond the ſea. Thoſe, who are bound by the feet, are worldly people, who have their affections quite engroſſed by vanity, and empty ſecular affairs: they are entwined by theſe things by the legs and feet—that is, with the heart and thought, which are ſo entangled that they cannot fly when they have much to engage their attention.[8]

"Thoſe, who have their eyes bound, and are thus like blind people, know that theſe are the

---

[3] *So went Satan forth from the preſence of the Lord, and ſmote Job.* Job ii. 7.
They that will become rich, fall into temptation, and into the ſnare of the devil. 1 Tim. vi. 9. (Tranſ. from Vulg.)

[4] *They have digged a pit to take me, and hid ſnares for my feet.* Jer. xviii. 22.

[5] *When my ſpirit was overwhelmed within me, then Thou knewеſt my path. In the way wherein I walked have they privily laid a ſnare for me.* Pſalm cxlii. 3.

[6] *Their heart goeth after their covetouſneſs.* Ezek. xxxiii. 31.

[7] *The righteous ſhall inherit the land, and dwell therein for ever.* Pſalm xxxvii. 29.

[8] *They that obſerve lying vanities forſake their own mercy.* Jonah ii. 8.

fooliſh ones, who only care for being decked out, and for what they ſee outwardly, however foul the world may be, and all things that are within it;[9] but, having theſe bandages, they fancy it is beautiful, of which Solomon formerly ſpoke, and ſaid it was vain and full of deceit. Theſe cannot ſee out of their eyes, becauſe vanity blinds them; others extend their hands in giving to the poor when they have need.[10] Now have I told you the truth, I who am not accuſtomed ſo to ſpeak, and never without lying have I ſaid ſo much in my life. I do not know how it has happened that I have become a preacher; it will cauſe me trouble; but, nevertheleſs, ſince I have begun to ſpeak the truth, I will continue ſo to do, whatever may be the conſequence.[11] Know, then, that I am named *Satan*, who am intent on catching all, who go by this ſea, by my line, which is *Temptation*, by which I tempt man and woman, and when they conſent and are allured by it, I draw them with me; but ſince all do not take to my hook, according to my will, I have ſet myſelf to make nets and ſnares with cords, with which to fiſh and to catch birds.

"For thoſe who, you ſee, have wings, and who have turned contemplative, I have become a fowler, and have laid my nets for them on the ſea, in order that they may not uſe their wings and eſcape me.[12] For all thoſe who paſs by here, and the places in which I am, I am a hunter, and have laid many ſnares and inſtruments of deſtruction in their path. There are none, whom I do not ſtrive to catch by head or by foot; you never ſaw a ſpider, who wove ſuch ſubtle webs to catch flies as I do to enſnare every human creature. I deviſe temptations at all times; but truly he, who would be wiſe, and exert a little ſtrength,[13] even as much as flies have, would not find any difficulty in breaking all my webs, for they are ſuch as ſpiders weave, which are eaſily broken by the flight of a large fly, of which Jerome ſaid, that none, unleſs they deſired it, could be vanquiſhed by me or detained in my meſhes, for I and my webs are feeble;[14] but ſtill I do not tell you that you are to truſt one whit what I have told you, for I have thouſands and thouſands of arts, with which to deceive. I often ſhow a falſe face, and diſſemble, as if I were an angel of light.[15] Do you not know how I deceived the hermit, to whom I appeared as a good meſſenger and angel? 'Satan,' ſaid I to him, 'is very ſubtle: take care you are not ſurpriſed by him; he will come to you to-morrow and pretend to be your father. I adviſe you to advance and to ſtrike him firſt.' The next day his father came to him, when, unfortunately, it befel him that his ſon ſaw him and ſtruck him dead. I deceived him cunningly, and will do ſo by you, if I can draw you into my ſnares. I am he, of whom Peter ſaid, that, as a lion, I encompaſs him whom I would devour. If I were to tell you how I have put men to death in various ways, I

---

[9] *Your riches are corrupted, and your garments are motheaten.* James v. 2.
Favour is deceitful, and beauty is vain. Prov. xxxi. 30.

[10] *Sell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven.* Luke xviii. 22.

[11] *In this the children of God are manifeſt; and the children of the devil.* 1 John iii. 10.
And Satan ſtood up againſt Iſrael. 1 Chron. xxi. 1.

[12] *For man alſo knoweth not his time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo are the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.* Eccleſ. ix. 12.

[13] *They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.* Hab. i. 15.
Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken and we are eſcaped. Pſalm cxxiv. 7.

[14] *Reſiſt the devil, and he will flee from you.* James iv. 7.

[15] *My people aſk counſel at their ſtocks, and their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed them to err, and they have gone a whoring from under their God.* Hoſea iv. 12.

IX.

Deraine ou eſbatement mondain X.

XI.

Draiſon XII.

ſhould not have finiſhed in a hundred, no, nor yet in two hundred years. Paſs on or you will be taken : you ſhall not eſcape me if I can help it."

"If you have not lied to me," replied the Pilgrim, "you have ſaid ſuch things as will help me to paſs without fearing your plots. Sound '*tru, tru, tru*,' when you like, for this prey you ſhall not have." He paſſed on, but was obſtructed by the long nets, till at laſt he broke many of them, and fled towards the ſea; but he did not enter ſpeedily, for he heard Satan crying, "Alas! how fooliſh I was to preach when I ſhould have been fiſhing, and to have ſpoken of truth[16] without being forced to do ſo, or conſtrained by the king, for I never ſpeak the truth, but tell a ſufficient number of lies. When I was urged to do ſo by Julian, I lied ; therefore, you are curſed in having cauſed me to ſpeak the truth."

His diſpleaſure gave great ſatisfaction to the Pilgrim, and excited him to enter more confidently into the ſea, notwithſtanding the nets, leaving him and his daughter muttering. He placed the ſtaff on the ſea to lean upon, and to bear him, for it floated ſo that he could not ſink; the ſcarf alſo was very profitable and valuable to him ; he had it under his arm, and was carried along by it. Nevertheleſs, he encountered many dangers and hindrances in the ſea in many perilous places, of which it would take too long to tell.[17]

Thus ſwimming, and watching the waves, he ſaw a large tree, which gladdened his heart, for he thought if he could reach it he could repoſe there ; it ſeemed to him on an iſland, or beyond the ſea, but he found it was not ſo, for when he approached he loſt the power of ſwimming, and found himſelf upon a wheel, which he had not diſcovered before, as it had no appearance of one by reaſon of the great waves, and by them he was thrown upon it. This wheel turned with great force,[18] and wheeled round the tree, ſo that he was ſo turned about that he became giddy and ſwooned away ; nevertheleſs, in turning, he looked much at the tree, and ſaw that it was full of birds' neſts, ſome high,[19] ſome low, and they did not reſemble each other, for ſome were large, ſome ſmall, and placed on different branches. The tree appeared hollow, for it had a hole at the top, through which a hand extended a hooked ſtick to the neſts, to cauſe the birds to fall, and to unneſt them ; there was another large hollow towards the foot, and in it were many people, who thruſt their heads out, looking at the branches above, and extending their hands in ſtriving to catch hold, ſo that they might climb up. Near to them a lady was ſeated, who was half white and half black ; her face was alſo party-coloured. On one ſide ſhe ſeemed amiable and pleaſing, on the other ſhe ſcowled, and was hideouſly ugly ; ſhe carried a hooked ſtick on her ſhoulder.

When the Pilgrim had beheld all this, being tired and diſcomforted, he looked at his ſtaff and caught hold of it by both hands. "O my ſtaff," ſaid he, "thou wilt avail me nothing, if thou do not help me to riſe." It lifted him up immediately, and the lady, who had ſeen him, came

---

[16] *Ye are of your father the devil, and the luſts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his own, for he is a liar, and the father of it.* John viii. 44.

A wicked doer giveth heed to falſe lips ; and a liar giveth ear to a naughty tongue. Prov. xvii. 4.

[17] *Thou wilt caſt all their ſins into the depths of the ſea.* Micah vii. 19.

[18] *The heart of the fooliſh is like a cart-wheel ; and his thoughts are like a rolling axle-tree.* Eccluſ. xxxiii. 5.

[19] *Thy terribleneſs hath deceived thee, and the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill : though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the* LORD. Jer. xlix. 16.

He that maketh his houſe high, ſeeketh a downfal. Prov. xvii. 16. (Tranſ. from Vulg.)

ſtraight to him and would have made him fall; he ſaw well the ſtrength he poſſeſſed was not his own. "Take care what you do," ſaid he, "for on one ſide you have not the appearance that you do ill; I would willingly know who you are, and what uſe it is being upon that wheel, and why the wheel is always turning; alſo what is the meaning of the tree, upon which there are ſo many wonders, and how I am to paſs, who deſire ſo much to go forward."

"No certainty," ſhe anſwered, "dwells in me or in my affairs, and nobody has any knowledge of what I am going to do; you, therefore, ſhow great folly in aſking me the reaſon why I have done or do ſuch and ſuch things, for no man can diſcover the cauſe; there is great duplicity in me, and direct contradiction, which my double-coloured complexion ſhows. My right ſide, which is thus apparelled in white, is ſmiling: it is called *Good Fortune*, for I am pleaſing and good-looking; but when I am ſeen on the other ſide with a ſcowl on my viſage, I am named *Evil Fortune*, which is little pleaſing and little loved, and when I am called by a ſingle name, it is *Fortune*. On him, who thinks and acts as if I ſhould chiefly ſmile upon him, it often happens that I frown, notwithſtanding his being worthy of my favour, and it alſo happens very often that on him, who does not expect it, I ſmile, however unworthy he may be. I am often as perilous and adventurous to thoſe I favour as to thoſe, upon whom I frown, and often more ſo, in order that they may not truſt in me or my government, which is nothing but deception.

"You may ſee an example of this in the tree; you behold there the great fortunes of kings, of princes, and of prelates. In the hollow you ſee the gaping ones, who are on the look-out to aſcend, but you ſee not the numbers, who are trampled down beneath.[20]

"I will now tell you of the wheel, upon which I only turn at my pleaſure: it is one of the perils of the ſea, which is named *Charybdis*, which abſorbs many by its whirl."

"You have not told me the reaſon of your hooked ſtick," ſaid the Pilgrim.

"I will now tell you all," ſhe replied; "by the hooked ſtick I drag down many, who are above, and many, who are below, I aſſiſt to mount."

"And of the hand," ſaid the Pilgrim, "which holds the hooked ſtick out of the hollow?"

"It is *Death*,[21] which, without being ſent for, always comes, and puts out his hooked ſtick. Thoſe are not exempt, who are placed on high. On all ſides he cauſes thoſe, whom he does not intend to ſpare, to tremble. You ſee how you expoſed yourſelf when you came upon this Charybdis; for if I ſmile upon you you may ſtill ſee the end, for it is only to deceive you. Go now, I will ſpare you; chooſe which way you like: it is not my office to tell you further."

She went towards the tree, and left him, much diſcomforted, turning about upon the wheel; but he ſoon tumbled off, for he could hold on no longer. "Alas!" ſaid he to himſelf, "what doſt thou, wretched man? thou art approaching thine end. Why didſt thou ever become a pilgrim? It would have been better hadſt thou been born dead; thou haſt loſt by thy folly her who alone could comfort and viſit thee, thy true friend *Grace*.

"Alas! Sweet repentance, why did I ever dread paſſing thy hedge? Thy rod and thy diſcipline would now be as ointment to me to correct me of my errors.

---

[20] *Woe to him, that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil!* Hab. ii. 9.

Though thou exalt thyſelf as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD. Obadiah i. 4.

[21] *And you, that have forſaken the* LORD, *that have forgotten my holy mount, that ſet a table for fortune, and offer libations upon it, I will number you in the ſword, and you ſhall all fall by ſlaughter.* Iſaiah lxv. 11, 12. (Tranſ. from Vulg.)

"Alas! Armour wherewith to arm myſelf. I ſhall regret you all my life. Once was I clad with you, but wretched and weary I have been, for it is long ſince I put you down. Many evils have happened to me, and ſoon ſhall I be delivered over to death.

"Alas! Sacraments of the Church! I do not know whether I have ever prized you enough. I fear I received you in vain, for I have fallen: now fainting, and in danger of periſhing, I cannot ſuſtain myſelf or my ſtaff.

"Alas! Jeruſalem, the city, to which I was moved to journey, how ſhall I excuſe myſelf to thee, and what anſwer ſhall I make thee? I promiſed thee I would courageouſly make the pilgrimage to thee, becauſe I ſaw thee ſo beautifully reflected in the mirror, whereas now I am arreſted, and almoſt turned away from thee."

While thus complaining, the white dove flew back to him, carrying a ſcroll.[22]

CHAPTER IX.

The Pilgrim is alarmed by the revolving tower of Worldly Gladneſs: *he eſcapes to an iſland, from which he is reſcued by* Grace *in a veſſel named* Religion. *He is conducted by her to the monaſtery of Ciſteaux.* Hagiographe *or* Holy Scripture *ſhows him the mirrors of* Flattery *and* Conſcience.

THE Pilgrim, after having been aſſailed by *Aſtrology*, *Idolatry*, *Sorcery*, and *Conſpiracy*, came to the ſeaſhore, where he ſaw a ſquare tower, having round windows on all ſides, from which flames iſſued; this tower floated on the ſea and continually revolved; the Pilgrim heard ſinging near it, and deſcried a figure, half woman and half bird, with large claws; when ſhe ſaw him approaching ſhe thus ſpoke:

"What game," ſaid ſhe, "do you wiſh to play at? or, if you prefer looking on, I will play at any game, which pleaſes you; I know all and have inſtruments of all ſorts: cheſs for the great, merills for the peaſants, flutes for weddings and dances. I am named *Worldly Gladneſs*, and am alſo called *Syren*, one of the perils of the ſea, who, in diſguiſing myſelf by having games, keep people ſo much occupied that they forget their Creator, and alſo to labour for that, which is good, and I often enſnare them; ſo that before they depart I lead them into perdition and put them under ſubjection."

"If you had not a bad object in view," replied the Pilgrim, "and that you ſpoke without venom, I ſhould gladly wiſh to know how to play at all theſe fine games; but I would firſt be informed about this revolving tower, which excites my aſtoniſhment more than anything elſe."

Worldly Gladneſs anſwered that Satan was the admiral of the ſea, and inhabited it; that in this ſea he has no other ſhip; that he ſees from it all around and eſpies the paſſers by, to deprive

[22] This contains the A B C prayer to the Virgin, an account of which is given in the "Booke of the Pylgrymage of Man," of which Chaucer's prayer to the Virgin is a tranſlation.

them of life. "Be ſure he ſees you well through thoſe holes, and he would value nothing ſo much as that you would play with him in this turning tower."

"How?" ſaid the Pilgrim, "when the fire is there?"

"*Satan*," replied *Worldly Gladneſs*, "exiſts in the fire, and has made his bed in the ſmoke; thoſe, who would amuſe themſelves with him, he inflames with anger, and rejoices becauſe he thinks he will make them deny their Creator. The tower is uſeful to him, becauſe there are many wicked people who, when they have loſt all they have, think the next day their fortune will change; but Satan is before them, and will not let the tower turn at their pleaſure—he cauſes fire and ſmoke to iſſue from it, and deprives them of their ſenſes; the wicked fools, who think to deceive him, are deceived themſelves. I would have you play, and try whether you can deceive Satan with your wiles."

"I abjure Satan and his tower," anſwered the Pilgrim; "if you have any other amuſement to ſhow me I will look at it."

Worldly Gladneſs then began to fiddle, but not for long, for ſhe ſuddenly caught him by her claws and threw him into the ſea. The *Syren* was ready to have killed him in the ſea, but he ſwam away and eſcaped to an iſland. He ſat down ſo weary that he could go no further. "Alas!" ſaid he, "what ſhall I do? I am come to this iſland, which is very perilous, and I have gone through many perils by *Scylla* and *Charybdis*, by the *Syren* and by the *Syrtes* alſo, and yet I am not ſafe; I know not what to do; if I attempt to ſwim again I ſhall periſh in the ſea, or know not at what port I ſhall arrive. Alas! wretch, what ſhall I do? I have loſt the right way; no pilgrim has ever ſtrayed ſo much as I have done.

"O Holy God, aid me,[1] Thou art the light of the carbuncle, which giveth light to my ſteps; Thou art my ſtaff, my port, my ſurety, my defence; Thou haſt always been ſo ſince my infancy; I ſurrender myſelf to Thee, and lean upon Thee. Help me, or I am loſt." At this moment he ſaw a large ſhip, which ſeemed to be coming ſtraight towards him, which rejoiced him much. On the top of the maſt was a white dove. There were towers and caſtles, battlements and many habitations, which reſembled the lodgings of a king.

The Pilgrim is rejoiced beyond meaſure at perceiving *Grace*[2] deſcend from the veſſel; he expreſſes his gratitude to her for relieving him in his great diſtreſs; ſhe inquires where he has been, and what has brought him to that perilous iſland, which is named Scylla. The Pilgrim aſſures her he has no pleaſure in remaining there, and that he would willingly quit it to return into the way, which by his folly he has left; a courſe, which has brought upon him ſo many evils.

Grace tells him, that, if he will enter her ſhip, ſhe will receive him from the pity ſhe feels for him, and will convey him by a ſhort paſſage into the ſafe path; but that he muſt expect to meet with *Repentance*, the ſtile, the hedge, and the thorny plants again, juſt as he had met them before.[3]

He anſwers that every weary pilgrim ſhould deſire a ſhort voyage, that he is himſelf weary and wayworn, and he thanks her very much for her comfort; he then promiſes that, if ſhe will

---

[1] *Help us, O God of our ſalvation, for the glory of Thy name: and deliver us, and purge away our ſins, for Thy name's ſake.* Pſalm lxxix. 9.

Truſt in the LORD *with all thine heart; and lean not unto thine own underſtanding.* Prov. iii. 5.

[2] See Plate XI. and Coloured Drawing H.

[3] *Wherewithal a man ſinneth, by the ſame alſo ſhall he be puniſhed.* Wiſdom xi. 16.

take him on board the ſhip, he will amend his faults. Upon which *Grace* reproaches him for having required his armour to be carried, and for not being able to endure the weight of it himſelf; and ſhe alſo tells him that his profeſſions are great, but that he does not carry them into practice.

She then leads him to a rock, from which water flows, and in which he is waſhed, and afterwards conducts him to the veſſel; he inquires its name, and is told it is *Religion*.[4]

They then embark, and ſteer for the Monaſtery of Ciſteaux. Upon their arrival there they are received by the porter, the *Fear of God;* and upon *Grace* leaving the Pilgrim, he is conducted to *Hagiographe*, or *Holy Scripture*.[5] "I am," ſaid ſhe, "the nurſe of all thoſe, who hate and fly from vice; know that no cloiſter is prized, which I do not inhabit. I am loved by the good; I am without ſpot or blemiſh."

The Pilgrim took up a mirror, and ſaw his face reflected in it as poſſeſſing ſuch beauty as he had never ſeen in himſelf before. At firſt this gave him great pleaſure, but ſoon he ſaid, "The mirror is deceptive; its falſeneſs might have deceived me; it is not well that thou ſhouldeſt poſſeſs it."

"If I told thee that it was true," ſhe replied, "I ſhould indeed lie; I ſhow it thee only as it is, and am ready to inſtruct thee about it."

The Pilgrim inquired its name, of what uſe it was, and whether he ought to ſtudy himſelf in it.

"Great profit would it be," anſwered ſhe, "and great praiſe and honour, if it were known to all and well regarded by them, ſo that they would make a good uſe of it, and that they were not deceived by what they ſaw. The *Word of Adulation* it is called by its right name, or *Diſcourſe of Flattery*, which is derived from lies. Thou ſaweſt it carried by the one, who rode upon *Pride*. Some call it "*Placebo*," or "*I will pleaſe*,"[6] becauſe it echoes what is ſpoken by him, who holds it; it will never contradict what it hears him ſay, even were it againſt reaſon, which is plain deception: for he, who thus beholds himſelf, thinks the echo teſtifies that he has ſpoken well and is wiſe, but it is far otherwiſe, and he is deceived by not having heard the truth, and by having attended to falſehood.[7] For this cuſtom hath *Flattery*, to feign with lying lips to thoſe he deſires to beguile by his ſubtle wiles, to make them believe they are liberal, wiſe, powerful, diſcreet, and virtuous, when they are indeed ſtingy, fooliſh, tyrannical, and enthralled by vice.

---

[4] *Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governor liſteth.* James iii. 4.

If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world. James i. 26, 27.

[5] *For whatſoever things were written aforetime were written for our learning, that we through patience and comfort of the ſcriptures might have hope.* Rom. xv. 4.

I will ſhew thee that which is noted in the ſcripture of truth. Dan. x. 21.

See Coloured Drawing I. and Appendix.

[6] *Placebo*, "I will pleaſe," the name given to Flattery, from her endeavouring to curry favour with every one. The "Echo" is in reference to the "Placebo," which was the name given to the veſper hymn for the dead.—*Du Cange.*

[7] *Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.* Numb. xvi. 26.

Your iniquities have turned away theſe things, and your ſins have withholden good things from you. Jer. v. 25.

Theſe are fools, who ſee themſelves in this mirror, and think that this flatterer ſpeaks truly, who ought to know better how and what they are, but they are deceived by the echo, and many are brought to deſtruction."

The Pilgrim took up another glaſs, in which, without doubt, he ſaw himſelf foul and unclean, right hideous to look at and abominable; that mirror ſhowed him what he was. Wherefore with rancour and diſdain he threw it into her baſket without another look, and turned away from it, wherefore he ſoon began to mourn.

"Now I ſee well," ſaid *Hagiographe*, "by thy countenance, and alſo by thy actions, that thou haſt no wiſh to look into the glaſs called the *Mirror of Conſcience*, which, by true experience, without echo or flattery, or any other deception, ſhows unto a man what image he beareth, and the true portraiture of what things he doeth amiſs."[8]

CHAPTER X.

The Pilgrim is viſited by two meſſengers in the monaſtery of Ciſteaux, namely, Prayer *and* Latria *or* Worſhip. Infirmity *and* Old Age *then appear to him. He is comforted by* Mercy, *and aſſailed by* Death. *The Author's account of his dream.*

AFTER the Pilgrim had held converſe with *Obedience*, *Diſcipline*, *Poverty*, and *Chaſtity*, two meſſengers next appeared to him, one of whom had wings extended, whilſt the other had in her hand a wimble, which ſhe held up towards the heavens, as if ſhe would pierce the ſky.[1] She ſays ſhe is to reward all people, who act uprightly, that ſhe is called *Prayer*,[2] the good and ſwift meſſenger, who has wings to enable her to fly and to bear a meſſage to God for all mankind.

---

[8] *Jeſus ſaid unto them, Do ye not therefore err, becauſe ye know not the ſcriptures, neither the power of God?* Mark xii. 24.

Therefore various thoughts ſucceed one another in me, and my mind is hurried away to different things. The doctrine, with which thou reproveſt me, I will hear, and the ſpirit of my underſtanding ſhall anſwer for me. Job xx. 2, 3. (Tranſ. from Vulg.)

It is better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools. For as the crackling of thorns under a pot, ſo is the laughter of the fool: this alſo is vanity. Eccleſ. vii. 5, 6.

Let no man deceive you with vain words: for becauſe of theſe things cometh the anger of God upon the children of unbelief. Eph. v. 6. (Tranſ. from Vulg.)

Servants, obey in all things your maſters according to the fleſh, not ſerving to the eye, as pleaſing men, but in ſimplicity of heart, fearing God. Col. iii. 22. (Tranſ. from Vulg.)

As we were allowed of God to be put in truſt with the goſpel, even ſo we ſpeak; not as pleaſing men, but God, which trieth our hearts. For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God is witneſs: nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome (uſed authority, margin) *as the apoſtles of Chriſt.* 1 Theſſ. ii. 4, 5, 6.

The examination of a good conſcience towards God by the reſurrection of Jeſus Chriſt. 1 Peter iii. 21. (Tranſ. from Vulg.)

[1] See Plate XII.

[2] *Then the prieſts, the Levites aroſe and bleſſed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven.* 2 Chron. xxx. 27.

What things ſoever ye deſire, when ye pray, believe that ye receive them, and ye ſhall have them. Mark xi. 24.

XIII.

XIV.

Misericorde

XV.

"Before Him," ſhe ſays, "I appear ſwiftly and preſent boldly the commiſſion, which has been entruſted to me. And know," ſhe adds, "that, if you ſend your requeſt to Him, it ſhall not be refuſed; and if you wiſh to enter the city, where you ſee ſo many pilgrims go, I will be your meſſenger, and will prepare you a houſe, where you may take up your abode—no one ſhall enter there, who has not ſent me before him. You know that it was ſo with the thief, who was crucified with the King.[3] I believe you will do the ſame, for you have great need of it, and ſo I haſten the more readily to perform your meſſage."

There was another, who held a horn, which gave a pleaſant ſound, whoſe name was *Latria*, (worſhip or ſervice)[4] and who thus ſpeaks:—

"In this place all people call me *Worſhip;* my office is moſtly to keep the gate about the King. I watch there night and day with all my ſtrength and with all my might to guard againſt deceit; for both at even and at morn I keep the hours of riſing to do worſhip to the King. I waken all people, ſhould ſlumber fall upon them. My horn is named *Supplication to God for help*, which I ſound every hour without intermiſſion. I then produce ſweet melody upon the organ, and after a ſhort pauſe upon the pſaltery—all my melody is with ſong of pſalmody, for this mighty King moſt delights in ſweet ſong, to Him it is moſt acceptable when it is ſung with good intent in clearneſs and in purity."

. . . . . On the return of *Grace*, two old women appeared,[5] at the ſight of whom the Pilgrim's heart trembled; one ſupported herſelf on crutches, and ſeemed to have leaden feet—ſhe carried a box on her back, whilſt her companion had a couch bound on to her head. Theſe were *Infirmity* and *Old Age*, who advanced towards him and ſaid:—"*Death*[6] ſends us to you to announce that ſhe comes without delay; and ſhe has enjoined us not to leave you until we have conquered you."

The Pilgrim ſays that he is not acquainted with them, or with their miſtreſs *Death*, and inquires their names. They tell him it is uſeleſs to argue with them, for, however ſtrong a perſon may be, as ſoon as *Death* comes to him ſhe vanquiſhes him; for ſhe has complete control over human life, and kings and dukes fear her more than poor people, who labour under life's burthens. "*Death*, however," they continue, "is no reſpecter of perſons—into many places ſhe enters often without having ſent us before her; we are her meſſengers, and will tell you our names."

Then the one, who carried the couch ſaid:—"I am named *Infirmity*:[7] wherever I find *Health* I attack her to make her ſubmit; I recal *Repentance* when ſhe is forgotten. He, who created *Nature*, when He perceived that He was diſregarded, ſummoned me, and ſaid thus:—'Go quickly to *Death*, and ſay that I ſend you to ſerve her, and to do according to her pleaſure. But firſt you ſhall go into the world; and, when you are there, whomſoever you find the moſt

---

[3] *And he ſaid unto Jeſus,* LORD, *remember me when Thou comeſt into Thy kingdom.* Luke xxiii. 42.

[4] *O worſhip the* LORD *in the beauty of holineſs: fear before Him all the earth.* Pſalm xcvi. 9.

[5] The allegory here deſcribes the corrupt practices of the monaſteries, for which ſee Preface. See Plate XIII.

[6] *Declare unto me the fewneſs of my days.* Pſalm cii. 23. (Tranſ. from Vulg.)

It is appointed unto men once to die, but after this the judgment. Heb. ix. 27.

[7] *Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain ſhalt thou uſe many medicines; for thou ſhalt not be cured.* Jer. xlvi. 11.

Humble thyſelf before thou be ſick, and in the time of ſins ſhew repentance. Eccluſ. xviii. 21.

And He ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities that the power of Chriſt may reſt upon me. 2 Cor. xii. 9.

hardy, who think to live the longeſt, and becauſe they have health deſpiſe me, and put me out of their thoughts, thoſe correct, chaſtiſe, and bind down ſo ſtrongly on your bed that they cannot riſe, nor turn according to their will, nor have any taſte for eating and drinking, in order that they may implore my mercy, and by amending their lives have ſome regard for their own ſalvation.' Thus have I been in many places, and have pulled down both young and old.[8] Prepare yourſelf, therefore, for I ſhall attack you and lay you down on your bed." The other then ſpoke:—"I am ſhe, whom you never thought to behold: I have leaden feet;[9] I walk ſlowly—nevertheleſs, I come towards you and acquaint you that *Death* is approaching. No meſſenger can ſpeak more truly; my companion often deceives; for different reaſons prevent her from performing her meſſage, but nothing can impede me. I am named *Old Age*, the one greatly feared, the ſkin-dried, and the wrinkled. My head is ſometimes grey, and ſometimes bald; I am able to give ſage counſel, and ought to be much honoured—for I have ſeen in times paſt both much good and much evil; I have proved what writings are the moſt ſenſible, and what are the beſt means of acquiring knowledge; for without practice and experience no ſcience can exiſt."

The Pilgrim then informs *Old Age* that ſhe is not agreeable to him, and he wiſhes that ſhe would depart; but ſhe tells him, that, whether he likes her or not, ſhe will remain with him—and, before *Death* comes, ſhe will make him crooked and feeble by the blows, which ſhe will give him; but ſtill, ſhe ſays that, if he be wiſe, he will derive great advantage from her—for ſhe will lend him thoſe crutches, which ſhe herſelf has to lean upon: but yet ſhe does not wiſh to deprive him of his *ſtaff*, inaſmuch as a ſpiritual ſupport is uſeful as well as a temporal one—for by this means if a man be aſſaulted on one ſide he is ſupported on the other.[10] "Take, therefore, my crutches," ſhe concludes, "for you will find them very uſeful, ſince my blows are hard to bear, and that you ſhall ſoon know." She then ſaid to her companion, "In order that he may not think that we feign, let us at once knock him down, and lay him upon your couch." *Infirmity* and *Old Age* accordingly lay hold of the Pilgrim, and place him gently upon it, and tell him that *Death* will ſoon arrive. Whilſt, however, he is lying there, a lady of a kindly and pleaſing countenance approaches him:[11] ſhe has in her hands a cord, and upon her inviting the Pilgrim to go with her to the Infirmary he joyfully aſſents, but firſt begs that ſhe will tell him who ſhe is.

"I am," ſhe replies, "named *Mercy*, and I ſhould be exceſſively welcome after a ſevere ſentence is paſſed in any judgment. The King, when He commanded that all the human race ſhould die for their offences, when I came to Him, forbore his hand, and made over to me all that remained; and I induced Him to place in the heavens a bow without a ſtring, as a ſign of

---

[8] *Even the youths ſhall faint and be weary, and the young men ſhall utterly fail.* Iſaiah xl. 30.

[9] *Thy ſhoes ſhall be iron and braſs; and as thy days, ſo ſhall thy ſtrength be.* Deut. xxxiii. 25.

Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full of years; and was gathered to his people. Gen. xxv. 8.

With the ancient is wiſdom; and in length of days underſtanding. With Him is wiſdom and ſtrength, He hath counſel and underſtanding. Job xii. 12, 13.

[10] *Train up a child in the way he ſhould go: and when he is old, he will not depart from it.* Prov. xxii. 6.

Caſt me not off in the time of old age, forſake me not when my ſtrength faileth. Pſalm lxxi. 9.

They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing. Pſalm xcii. 14.

In the time of ſickneſs ſhew thy converſation. Eccluſ. xviii. 21. (Tranſ. from Vulg.)

[11] See Plate XIV.

concord—the ſtring remains with me, as the bow does with Him ;[12] ſo that without this cord He cannot uſe the bow, and for that reaſon I keep it in my hands; and, inaſmuch as I reſcue the wretched from miſery, and draw the degraded from their woful poſitions by means of this cord, I am called *Miſericorde* (*Mercy*).[13] The maker of this cord was *Charity*, and it is not poſſible for any one to aſcend to heaven who breaks it."

After *Mercy* has further explained to the Pilgrim her various offices, ſuch as relieving the ſick, the poor, the captives, the humble—and profeſſing her readineſs to ſerve him—he aſks her if ſhe cannot rid him of *Death's* meſſengers, *Infirmity* and *Old Age*. This, ſhe ſays, ſhe cannot do; but ſhe will, by means of her cord, convey him ſecretly to the Infirmary,[14] where, although the meſſengers will not even then leave him entirely, yet he may put off for ſome little time longer the arrival of *Death*.

Accordingly, ſhe binds her cord to his bed, and, at the ſame time, *Infirmity* and *Old Age* alſo approach him ſo cloſely that he has no ſtrength remaining.

After he had arrived at the Infirmary, and had lain there for ſome little time, the porter, called the *Fear of God*,[15] enters, bringing with him two other meſſengers—one of whom was the lady with the wimble,[16] of whom mention has already been made, whilſt the other extended her arms toward heaven as if ſhe would fly. The porter then informed the Pilgrim that he had brought theſe meſſengers, of whoſe aid he could avail himſelf, if he wiſhed to ſend them before him to Jeruſalem, for that he could no longer tarry on earth, and if they did not go before him he would not be able to enter the holy City. Their names were *Prayer*, and her companion *Almſgiving*;[17] the latter has always her hands extended ready to give, and makes wings of them with which to fly—and ſhe is willing to go at once to the King to beg for admiſſion for the pilgrims into the heavenly manſions. The Pilgrim anſwers that he would willingly employ her, but he poſſeſſes nothing—having renounced all he had when he entered the convent, everything there having been in common. He ſays that ſhe ſhould be ſent before kings, and great and wealthy people—that the rich, being pilgrims as well as himſelf, muſt alſo be admitted by their ſtaff and ſcarf (i. e. *Hope* and *Faith*) into the heavenly City—and he therefore truſts that God will provide an humble and poor man like himſelf with a habitation.[18] He then welcomes the other meſſenger, and commiſſions her to go before him; to which ſhe anſwers, that ſhe would do ſo moſt readily, according to her promiſe to him in the Church, where he had ſeen her before: whereupon *Infirmity* interferes, and ſays it is now too late for the interceſſion of *Prayer*, that the Pilgrim had plenty of time to employ her during his life, but that now ſhe (*Infirmity*) claims him.

---

[12] *I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between Me and the earth.* Gen. ix. 13.

[13] *Shewing mercy unto thouſands of them that love me and keep My commandments.* Deut. v. 10.

[14] *He that hath a bountiful eye ſhall be bleſſed, for he giveth of his bread to the poor.* Prov. xxii. 9.

[15] *Wherefore now let the fear of the* LORD *be upon you.* 2 Chron. xix. 7.

[16] The lady with the wimble or auger was *Prayer*; ſhe was deſcribed before as holding it, becauſe "ſhe ſeemed as though ſhe would have pierced the heavens."

[17] *The* LORD *is far from the wicked: but He heareth the prayer of the righteous.* Prov. xv. 29.

Give to every man, that aſketh of thee. Luke vi. 30.

Give alms of ſuch things as ye have; and, behold, all things are clean unto you. Luke xi. 41.

[18] *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels. We have no continuing city, but we ſeek one to come.* Heb. xii. 22; xiii. 14.

We are always confident, knowing that whilſt we are at home in the body, we are abſent from the LORD. 2 Cor. v. 6.

Prayer, neverthelefs, departs on her errand; and whilft the Pilgrim is fearing that fhe will be too late, and that he will perifh,[19] an old woman mounts on his bed, who alarms him extremely; fhe holds a fcythe, and alfo bears a wooden coffin—her name is *Death*. She has already placed one of her feet upon the Pilgrim's body, and he has begged her to fpare him a little while longer that he may afk her one or two queftions, when *Grace* appears to him and reaffures him by faying, "I perceive you are now at the narrow entrance, which is at the end of your pilgrimage. *Death* is near you, who is the end of all terrible things; fhe will mow down your life, and place your body in a coffin for the worms to deftroy it.[20] This is the common end of all flefh. Man, in this world, is expofed to *Death* as the grafs in the field is to the fcythe; fo he alfo is flourifhing one day, and is withered the next.[21] You have profpered a long time; you muft now be reaped and feparated into two parts—the entrance is narrow, the body and foul cannot pafs through together; the foul will enter firft, and the body, after having feen corruption, will be regenerated and join the great affembly in the city, to which you are haftening.[22] You are now at the wicket-gate, which, when you faw it imaged in the mirror, you fo longed to reach. You will be received within it if you prefent yourfelf there unburdened and naked.[23] Upon this *Death*[24] feemed to run him through the body with her fcythe; and he awoke with a ftart, fcarcely knowing whether he were dead or alive, until he was certified of the fact of his being alive by the found of the convent bell and the crowing of the cocks. Hereupon he would have arifen, but lay ftill in bed mufing upon his wondrous dream; concerning which, he informs the reader, that, if there be anything in it, which feems to favour of vanity or untruth, it muft be taken as the ftraw and the chaff is with the wheat, and the whole fo fifted that the good and true may remain and be remembered, whilft the light and worthlefs is forgotten and difmiffed; and, finally, he concludes by recommending his work to all thofe who, like good winnowers, are fkilled in feparating reality from error, and truth from falfehood.

---

[19] See Plate XV.

[20] *They fhall lie down alike in the duft, and the worms fhall cover them.* Job xxi. 26.

[21] *The grafs withereth, the flower fadeth: becaufe the fpirit of the Lord bloweth upon it: furely the people is grafs.* Ifaiah xl. 7.

[22] *Though after my fkin worms deftroy this body, yet in my flefh fhall I fee God.* Job xix. 26.

[23] *Him that overcometh will I make a pillar in the temple of my God, and he fhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerufalem, which cometh down out of heaven from my God: and I will write upon him my new name.* Rev. iii. 12.

Bleffed are they, that waft their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city. Rev. xxii. 14. (Tranf. from Vulg.)

Chrift died for our fins according to the fcriptures. 1 Cor. xv. 3.

[24] *Remember that death will not be long in coming, and that the covenant of the grave is not fhewed unto thee.* Eccluf. xiv. 12.

HAVING in the words of an old writer admoniſhed our readers to commence their Chriſtian warfare, we would draw to a concluſion by recommending to their notice, from an intereſting and modern publication, the example of

A TRUE KNIGHT.

Though he lived and died among us,
Yet his name may be enroll'd
With the knights, whoſe deeds of daring
Ancient chroniclers have told.

Still a ſtripling, he encounter'd
Poverty, and ſtruggled long,
Gathering force from every effort,
Till he knew his arm was ſtrong.

Then his heart and life he offer'd
To his radiant miſtreſs, *Truth;*
Never thought, or dream, or faltering
Marr'd the promiſe of his youth.

And he rode forth to defend her,
And her peerleſs worth proclaim;
Challenging each recreant doubter,
Who aſperſed her ſpotleſs name.

Firſt upon his path ſtood *Ignorance*,
Hideous in his brutal might,
Hard the blows, and long the battle,
Ere the monſter took to flight.

Then, with light and fearleſs ſpirit,
Prejudice he dared to brave,
Hunting back the lying craven
To her black ſulphureous cave.

Follow'd by his ſervile minions
That old giant, *Cuſtom*, roſe,
Yet he too at laſt was conquer'd
By the good knight's weighty blows.

Then he turn'd, and, fluſh'd with victory,
Struck upon the brazen ſhield
Of the world's great king, *Opinion*,
And defied him to the field.

Once again he roſe a conqueror,
And, though wounded in the fight,
With a dying ſmile of triumph
Saw that *Truth* had gain'd her right.

On his falling ear re-echoing
Came the ſhouting round her throne;
Little cared he that no future
With her name would link his own.

Spent with many a hard-fought battle,
Slowly ebb'd his life away,
And the crowd, that flocked to greet her,
Trampled on him where he lay.

Gathering all his ſtrength, he ſaw her
Crown'd and reigning in her pride:
Look'd his laſt upon her beauty,
Raiſed his eyes to God, and died.

Extracted from an early volume of "Houſehold Words."

Appendix.

NOTE A. Page 2.

IN an intereſting and quaint old work, entitled "The World to come," which was long ſuppoſed to have been by Bunyan, but of which the author was George Larkin, a Printer, the following dialogue occurs between two of the tormented ſouls, who thus accuſe and curſe each other:—

"One of them ſaying to his tormented fellow-ſufferer, 'O curſed be thy Face, that ever I ſet Eyes upon thee! my Miſery is long of thee; I may thank thee for this; for it was thy Perſwaſions brought me hither: Thou did'ſt intice me; thou it was that did'ſt inſnare me thus. It was your Covetouſneſs, and Cheating, and your Oppreſſion, and Grinding of the Poor, that brought me hither: If you had but ſet me a good Example, as you did an ill one, I might, for aught I know, have been in Heaven, and there have been as happy as I am now miſerable: but O Wretch that I was! my following your Steps has made me in this wretched State, and ruined me for ever: O that I had never ſeen thy Face, or thou hadſt never been born, to do my Soul that Wrong that you have done.'

"The other Wretch reply'd, 'And may I not as well blame you? For do you not remember how at ſuch a time and place you did entice me, and drew me out, and aſked me if I would not go along with you, when I was about other Buſineſs, about my lawful Calling? But you called me away; and therefore are as much in fault as I; though I was Covetous, yet you were Proud; and if you learn'd of me your Covetouſneſs, I am ſure I learn'd of you my Pride and Drunkenneſs; and though you learn'd of me to Cheat, yet you learn'd me to Lye, and Scoff at Goodneſs. Thus, though I ſtumbled you in ſome things, you ſtumbled me as much in others; and therefore if you blame me, I can blame you as much: And if I have to anſwer for ſome of your moſt filthy Actions, you have ſtill to anſwer for ſome of mine. I wiſh you never had come hither; the very Looks of you do wound my Soul, by bringing Sin afreſh into my Mind: It was with you, with you it was, I ſinn'd; O Grief unto my Soul! And ſince I could not ſhun thy Company there, O that I could have been without it here!'

"From this ſad Dialogue," continues the author, who in his viſion is under the guidance of an angel, "I ſoon perceiv'd, that thoſe who are companions upon Earth in Sin, ſhall be ſo too in Hell in Puniſhment. And though on Earth they love each others Company, they will not care for it in Hell. This, I believe, was the true reaſon why *Dives* ſeemed ſo Charitable to his Brethren, that he would have them warned, that ſo they might not come into this place of Torment; 'twas Love unto himſelf, and not to them, that was his motive; becauſe had they come thither, his Torments would have thereby been increaſed. . . . . All thoſe particulars, that I have reckon'd up, are very grievous; but that which makes 'em much more grievous is, That they ſhall ever be ſo; that all our moſt intolerable Sufferings ſhall laſt to all Eternity: O wretched ſtate of men! To be the everlaſting Objects of God's Revenging Juſtice: *Depart from me, ye Curſed, into everlaſting fire*, is that which is perpetually Sounding in my Ears. O that I could Reverſe that fatal Sentence! O that there was but a bare Poſſibility of doing it! What is it that I would not do or ſuffer to effect it? And yet Almighty Power can inflict no more than what I ſuffer now. But that I ſhall for ever ſuffer it, is what I know not how to bear; and yet what I muſt ever undergo. Thus have I ſhewed you the miſerable Caſe that we are in, and ſhall be in for ever.

"This wretched Soul had ſcarcely made an end of what he was a ſaying, before he was afreſh tormented by a Helliſh Fury, who bid him ceaſe Complaining, for it was in vain: 'Beſides,' ſaid he, 'Do you not know, you have deſerved it all? How often were you told of this before, but would not then believe it? You laugh'd at them that told you of a Hell; nay, you were ſo Preſumptuous, to dare Almighty Juſtice to deſtroy you. How often have you called on God to damn you? And do you now complain that you are anſwered according to your Wiſhes? What an unreaſonable thing is this, that you ſhould call ſo often for Damnation, and yet be ſo uneaſie under it? You own yourſelf, you had Salvation offer'd you, and you refuſed it: with what Face then can you complain of being Damn'd? I have more Reaſon to complain than you, for you have had a long time of Repentance given you, but I was turn'd to Hell as ſoon as I had ſinn'd: You had Salvation offer'd you, and Pardon and Forgiveneſs often tender'd you; but I never had

any Mercy offer'd me; but was conſign'd, as ſoon as I had ſinn'd, to everlaſting Puniſhment: If I had had the offer of Salvation, I never would have ſlighted it as you have done; And it had been better for you, that you had never had the offer of it neither, for then Damnation had been eaſier to you. Who do you think ſhould pity you, that would be Damn'd in ſpight of Heaven itſelf?'

"This made the Wretch cry out, 'O do not thus continue to torment me! I know that my Deſtruction is of myſelf: O that I could forget it! The Thoughts of that is here my greateſt Plague: I would be Damn'd, and therefore juſtly am ſo.'

"Then turning to the *Fiend* that tortur'd him, he ſaid, 'But 'twas through thy Temptations, curſed Devil: 'Twas thou that temptedſt me to all the Sins I have been guilty of; and do'ſt thou now upbraid me? You ſay, you never had a Saviour offer'd you; but you ſhould call to mind, you never had a Tempter neither, as I have had continually of thee, from whoſe importunate Solicitations I never could be free.'

"To this the Devil ſcornfully reply'd, 'I own it was my Buſineſs to decoy you hither; and you have oft been told ſo by your Preachers: They told you plain enough we fought your Ruine, and went about continually like Roaring Lions, ſeeking whom we could devour; and I was oft afraid you would believe 'em, as ſeveral did, to our great Diſappointment: But you were willing to do what we'd have you; and ſince you've done our work, it is but reaſonable that we ſhould pay your Wages.'—And then the *Fiend* tormented him afreſh, which caus'd him to roar out ſo horridly, I could no longer ſtay to hear him, and ſo paſt away."

Note B. Page 3.

IT is good to take by violence not the things that periſh, but the Kingdom of Heaven. "*The violent*," St. Matthew ſaith, "*take it by force!*" It is then not poſſible to attain to it by ſluggiſhneſs, but by zeal. But what meaneth *the violent?* There is need of much violence, (*for ſtrait is the way.*) There is need of a youthful ſoul and a noble. Plunderers deſire to outſtrip all other; they look to nothing, neither to conviction, nor accuſation, nor puniſhment, but are given up to one thing only, the getting hold of what they deſire to ſeize, and they run paſt all, that are before them in the way. Seize we then the Kingdom of Heaven, for here to ſeize is no fault, but rather praiſe, and the fault is, the not ſeizing. Here our wealth comes not from another's loſs. Haſte we then to ſeize it. Should paſſion diſquiet us, ſhould luſt diſquiet us, let us do violence to our nature, let us become more gentle, let us labour a little, that we may reſt for ever. Seize not then gold, but ſeize that wealth, which ſhoweth gold to be but mud. For tell me, if lead and gold were laid before thee, which wouldeſt thou take? Is it not clear that thou wouldeſt take the gold? Doſt thou then, where one who ſeizes is puniſhed, prefer that which is the more valuable, but where one who ſeizes is honoured, give up what is the more valuable? If there were puniſhment in both caſes, wouldeſt thou not rather aim at this latter? But in this caſe there is nothing like puniſhment, but even bleſſedneſs. And, "How," ſaith ſome one, "may one ſeize it?" Caſt away the things which thou haſt already in thy hands, for ſo long as thou graſpeſt them thou wilt not be able to ſeize the other. For conſider, I pray you, a man with his hands full of ſilver, will he be able, as long as he retains it to ſeize on gold, unleſs he firſt caſt away the ſilver, and be free? Becauſe he that ſeizes a thing muſt be well girt ſo as not to be detained. And even now there are adverſe powers running down againſt us to roll us; but let us fly them, let us fly them, trailing after us nothing that may give a hold, let us cut aſunder the cords, let us ſtrip ourſelves of the things of earth. What need of ſilken garments? How long ſhall we be unrolling this mockery? How long ſhall we be burying gold? I deſired to ceaſe from always ſaying theſe things, but ye will not ſuffer me, continually ſupplying me with occaſions and arguments. But now at leaſt let us deſiſt, that having inſtructed others by our lives, we may obtain the promiſed good things, through the grace and loving kindneſs of our Lord Jeſus Chriſt, by whom and with whom to the Father and the Holy Ghoſt, be glory, now and ever, and world without end. Amen.

St. Chrysostom, *Homily on St. John*, l. iv. part ii. p. 471.

Note C. Page 10.

BENIGN Charity miniſters abundantly to the good and the evil; the multiplicity of which ſame law Paul rightly counts up in the words—(1 Cor. xiii. 4, 5, 6.) For Charity "ſuffereth long," in that ſhe bears with compoſure the ills that are brought upon her. She is "kind," in that ſhe renders good for evil with a bounteous hand. She "envieth not," in that, from her coveting naught in the preſent life, ſhe thinketh not to envy earthly ſucceſſes. She is not "puffed up," in that, whereas ſhe eagerly deſires the recompenſe of the interior reward, ſhe does not lift herſelf up on the ſcore of exterior good things.

She "doth not behave herfelf unfeemly," in that, as ſhe is warmly buſied within with her own concerns, ſhe never at all covets what belongs to others. "She ſeeketh not her own," in that, all that ſhe holds here by a tranſitory tenure, ſhe diſregards as though it were another's, in that ſhe knows well that nothing is her own but what ſhall ſtay with her. She "is not eaſily provoked," in that, even when prompted by wrongs, ſhe never ſtimulates herſelf to any motions of ſelf-avenging, whilſt, for her great labours, ſhe looks hereafter for greater rewards. She "thinketh no evil," in that, baſing the ſoul in the love of purity, while ſhe plucks up all hatred by the roots, ſhe cannot harbour in the mind aught that pollutes. She "rejoiceth not in iniquity," in that, as ſhe yearns towards all men with love alone, ſhe does not triumph even in the ruin of thoſe that are againſt her, but ſhe "rejoiceth in the truth," in that, loving others as herſelf by that which ſhe beholds right in others, ſhe is filled with joy as if for the growth of her own proficiency. "Manifold," then, is this "Law of God" againſt the dart of every ſin, which aſſaults the ſoul for its deſtruction; ſo that, whereas our old enemy befets us with manifold encompaſſing, ſhe may in many ways rid us of him. Which Law, if we conſider with heedful attention, we are made to know how greatly we ſin each day againſt our Maker. And if we thoroughly conſider our ſins, then aſſuredly we bear afflictions with compoſure, nor is any one precipitated into impatience by pain, when conſcience gives itſelf up by its own ſentence. Hence Zophar, knowing what it was that he ſaid, but not knowing to whom he ſaid it, after he had premiſed the words, that He would ſhow thee the ſecrets of Wiſdom, and that her Law is manifold, forthwith adds, And that thou mighteſt know that God exacteth of thee leſs than thine iniquity deſerveth.

St. Gregory's *Morals.*

Note D. Page 12.

In reference to the contraſt deſcribed in this Allegory between the eye of Sense and the eye of Faith, it may not be inappropriate to quote a paſſage from the third part of the "Pilgrim's Progreſs," which, though not written by the great author of the firſt and ſecond parts has, nevertheleſs, ſome merit. *Spiritual-man* enters into a controverſy with *Human-reaſon*, who is endeavouring to perſuade *Tender-conſcience* that he can ſhow him a far nearer and more ſecure road to the Heavenly Country. He ſays:—"I lay a ſure foundation of my faith; I behold and contemplate this wonderful and glorious Fabrick of the World, and, by a regular deduction, I trace the footſteps of an eternal Divinity, whilſt, climbing up the chain of inferior and Second Cauſes, I at length faſten upon the uppermoſt link, and clearly ſee the firſt and ſupreme Cauſe, Source, and Spring of all things viſible and inviſible. Thus, as common bodily objects are the firſt and lowermoſt of this chain of Cauſes, ſo my ſenſes are the firſt and loweſt ſtep of my Faith, whilſt, by a chain of rational inferences, I join the firſt and laſt things together, and make my ſenſes, Reaſon, and Faith, to be all proportionably ſubſervient to the Adoration I pay to the eternal Godhead. Thus I obſerve a due order in letting that, which is naturally firſt, take place, and then afterwards that, which is ſpiritual. Whereas you take a quite contrary courſe, and ſo do all that hearken to thoſe blind Guides, the Shepherds on yonder mountains. For they teach you to begin at the wrong end, and laying aſide the ſervice of your Senſes and Reaſons, which are the eſſential properties of your nature, to believe, by an implicit blind Faith, the doctrines and opinions of ſuch a number of men, pretending they were divinely inſpired; and not only ſo, but to believe Doctrines, that are diametrically oppoſite to your reaſon and the common ſenſe and experience of the whole world." . . . . . .

Spiritual-man anſwers to *Tender-conſcience*, who is wonderfully taken with this argument:—"In the firſt place, he goes upon a wrong ground, in ſuppoſing our reaſon to be perfect, in exerciſing itſelf upon its proper objects. Before the fall of *Adam*, indeed, it was ſo, but now it is imperfect and frail; it was then one entire ſhining diamond, but now it is ſhattered into pieces. We only retain ſome fragments or ſparks of the original jewel; we can boaſt of nothing but ſome broken remnants of reaſon, eſcaped from that fatal ſhipwreck of Human Nature, which ſtill float up and down in a ſea of uncertainties. We grope as in the dark, and can hardly diſcern the things, that are familiar to us. . . . In the ſecond place, ſuppoſe we grant his ground to be good, and that Reaſon is perfect in its exerciſing itſelf upon its proper objects—yet his inferences from thence are but the effort of his eloquence and ſophiſtry, while he would endeavour to perſuade us that divine and ſupernatural things are the objects of Natural Reaſon alſo. God has endued us with different faculties, ſuitable and proportionable to the different objects, that engage them. We diſcover ſenſible things by our Senſes, rational things by our Reaſon, things intellectual by Underſtanding, but divine and celeſtial things He has reſerved for the Exerciſe of our Faith, which is a kind of divine and ſuperior ſenſe in the ſoul. Our Reaſon and Underſtanding may ſometimes ſnatch a glimpſe, but cannot make a ſteady and adequate proſpect of things ſo far above their reach and ſphere. Thus, by the help of Natural Reaſon, I may eſpy there is a God, the firſt Cauſe and Original of all things; but His Eſſence, Attributes, and Will

are hid within the Veil of inacceſſible Light, and cannot be diſcerned by us but through Faith in His Divine Revelation. . . . This man thinks if, by patching up half-a-dozen Natural Reaſons together, he can prove a Deity, and pay ſome homage or acknowledgment to Him as ſuch, that all is well with him; nay, that he is in the neareſt and moſt ready way to Heaven; in the mean while, concluding that we go round about, if not a quite contrary way, to take up our Religion on no leſs credit and authority than that of Divine Revelation. This he calls laying aſide our Senſes and our Reaſon, to believe, by a blind and implicit Faith, the doctrines and opinions of a certain number of men, pretending to be divinely inſpired; and not only ſo, but believing doctrines diametrically oppoſite to our Reaſon and the Common Senſe and Experience of the whole world. But tell me, O vain man! how do we lay aſide our Senſes and our Reaſon when we uſe both in a due ſubordination to our Faith? Faith itſelf comes by Hearing, which is one of our Senſes: We hear the glad tidings of the Goſpel preached to us, and our hearts are brought into ſubjection to the power thereof: Natural Reaſon taught us to believe there is a God, but Faith teaches us how to believe in Him, and how to worſhip Him. The things, which we believe of Him, are indeed far above our Senſe and Reaſon, but not contrary to them. Nay, in this our Senſe and Reaſon are inſtrumental to our Faith, that when we read or hear of the miracles which were done by Chriſt and His Apoſtles, our Reaſon tells us they could not be done but by the mighty Power of God, and that God would not, by ſuch miracles, give teſtimony to a lie; therefore, conſequently our Reaſon teaches us to believe that Chriſt and His Apoſtles were really ſuch as they profeſſed themſelves to be: He the Son of God, they His ſervants, and men inſpired by the Holy Ghoſt, and, conſequently, that all their doctrines were true. Thus far my Reaſon is ſerviceable to my Faith. The one leads by the hand to the Veil; the other draws it back, and diſcovers all the ſacred myſteries. Yet ſtill let Reaſon keep her diſtance; ſhe is but the handmaid, Faith the miſtreſs. Senſe and Reaſon attended in the outer Courts of the Temple, but Faith enters into the Holy of Holies. Now, *without Faith it is impoſſible to pleaſe God. Faith is the evidence of things not ſeen; the ſubſtance of things hoped for.* This is that Faith, which thou, O *Human-reaſon*, much contemned and vilified! This is that Faith, which the Shepherds recommended to us: This is that Perſpective-glaſs, through which we ſaw the glories of the celeſtial *Jeruſalem;* therefore, ceaſe henceforward to ſpeak evil of the Ways of the Lord; ceaſe to pervert the ſouls of ſuch as ſeek the Lord in ſincerity and with an humble Faith." When he had made an end of theſe words, *Tender-conſcience* burſt out into tears for grief and joy; for grief that he had ſuffered his mind to be warped by the ſeducing eloquence of *Human-reaſon*, and for joy that *Spiritual-man* had ſo well anſwered and confuted his arguments.

The following lines may ſerve further to illuſtrate this ſubject:—

Dull are all our *Senſes* here,
Blind the eye, and deaf the ear;
Faith muſt give us keener ſight,
Cauſe each ear to hear aright.

Saviour, bid us come to Thee,
Over Life's tempeſtuous ſea;
But, like Peter, we muſt fail,
For we *look* and ſtorms prevail.

Many *heard* Thy voice, but we
Long in vain to follow Thee;
Speak to us and we *will* hear,
And in confidence draw near.

Thomas doubted, Thou, O Lord,
Proved to him Thy ſpoken Word;
Oh, if we could *feel* Thy wound,
Fears would not our Faith confound.

Still we waver—can it be,
Earneſt doubts are cleared by Thee;
Signs are granted, if we pray,
Night diſpell'd by Truth's bright ray.

Sceptics dare not then draw near,
Like the Phariſees they hear,
Pride has fill'd their hearts, and ſin
Keeps her captives *blind* therein.

Yet they ſay they *ſee*—O Lord,
Guide us, guard us by Thy Word;
Bid our ſpirits ſoar to Thee,
Grant us immortality.

NOTE E. Page 18.

HOLY *Writ is ſet before the eyes of the mind like a kind of mirror, that we may ſee our inward face in it,* for therein we learn the deformities, therein we learn the beauties, that we poſſeſs; there we are made ſenſible what progreſs we are making; there, too, how far we are from proficiency. It relates the deeds of the ſaints, and ſtirs the hearts of the weak to follow their example, and while it commemorates their victorious deeds, it ſtrengthens our feebleneſs againſt the aſſaults of our vices; and its words have this effect, that the mind is ſo much the leſs diſmayed amidſt conflicts, as it ſees the triumphs of ſo many brave men ſet before it. Sometimes, however, it not only informs us of their excellencies, but alſo makes known their miſchances, that both in the victory of brave men we may ſee what we ought to ſeize on by imitation, and again in their falls what we ought to ſtand in fear of. For, obſerve how Job is deſcribed as rendered greater by temptation, but David by temptation brought to the ground; that both the virtue of our predeceſſors may cheriſh our hopes, and the downfall of our predeceſſors may brace us to the cautiouſneſs of humility, ſo that whilſt we are uplifted by the former to joy, by the latter we may be kept down through fear, and that the hearer's mind, being from the one ſource imbued with the confidence of hope, and from the other with the humility ariſing from fear, may neither ſwell with raſh pride, in that it is kept down by alarm, nor be ſo kept down by fear as to deſpair, in that it finds ſupport for confident hope in a precedent of virtue. ST. GREGORY, vol. i. book ii.

For he hath put his own foot into the net, and he walketh in the meſhes of it.—Job xviii. 8.

He, who "puts his feet into a net" cannot get them out when he has a mind; ſo he, that lets himſelf down into habits of ſin, cannot riſe up the moment he wiſhes it; and he, "that walketh in the meſhes of a net," entangles himſelf to walk; he is tied and bound, that he cannot. For it very often happens that a man, beguiled by the delightfulneſs of this world, reaches after the gloriouſneſs of the honour thereof, that he attains to the effecting of his deſires, and rejoices to have attained the object, which he ſought after; but ſeeing that the good things of this world when not poſſeſſed are objects of love, and very often when poſſeſſed grow worthleſs, he learns, by the act of obtaining, how worthleſs that is, which he ſought after; whence, being brought back to himſelf, he looks out how, without ſin, to get quit of that, which he ſees himſelf to have gotten with ſin; but the very ſame dignity, which entangled him, holds him faſt, and he cannot without further ſins flee from thence whereunto he came, not without ſin. And ſo he has "put his feet into the net, and walketh in the meſhes thereof," in that when he ſtrives to get quit, he then ſees in a true light with what hard knots he is held bound. For we do not even know of our binding in a true ſenſe, ſave, when in ſtriving to get free, we, as it were, try to lift our feet.

The ſnare is laid for him in the ground, and a trap for him in the way.—Job xviii. 10.

"A trap is placed by our old enemy upon the way," when in the courſe of this world's practice, which the mind is bent to follow, the ſnare of ſin is prepared, which ſame would not ſo eaſily entrap, if it were poſſible to be ſeen. For a trap is ſo ſet that, while the meat is diſplayed, it is not itſelf ſeen by the paſſers by. For like to meat in a trap is gain with ſin, and the proſperity of this world with wickedneſs; and ſo when gain is ſought after by one with a covetous view, it is as if the trap, which is not ſeen, laid hold of the foot of the mind. Thus there are often ſet before the mind along with ſin, honours, riches, health, and temporal life, which, while the weak mind ſees like food, and does not ſee the trap by the meat, which on ſeeing it longs after, it is caught faſt in the ſin, which is not ſeen. For there are kinds of tempers, which border upon certain bad qualities. Thus harſh tempers are uſually found to be united either to cruelty or to pride; but tempers, that are ſoft and joyous beyond what is becoming, are ſometimes allied to luſt and diſſoluteneſs. Therefore the enemy of mankind ſurveys the tempers of each individual, to ſee what bad quality they are allied to, and he ſets thoſe objects before the face, which he ſees the mind is moſt readily inclined to, ſo that to the ſoft and joyous tempers he often propoſes diſſoluteneſs, and ſometimes vainglory, but to harſh diſpoſitions he propoſes pride or cruelty, and ſo there he ſets a trap where he ſees the path of the mind to be, in that he there introduces peril by deception, where he has found that there is the 'way' of a kindred turn of thought.—ST. GREGORY, *Morals on the Book of Job,* vol. ii. p. 124.

NOTE F. Page 24.

WE go out to meet armed enemies, when, by zeal of exhortation, we prevent their ſtratagems even in the heart of another. For we go, as it were, from the place, in which we were, to another place, to meet our enemies, when we put aſide the care of ourſelves in a regular courſe, and keep off the approach of evil ſpirits from the mind of our neighbours. Whence it is frequently the caſe that crafty enemies tempt the more terribly, concerning himſelf, the ſoldier of God, who is already victorious in the conteſt within, the more they ſee that he is mightily prevailing againſt them even in the heart of another, in order that when they call him back to defend himſelf, they may the more freely attack the hearts of others, which were protected by his exhortation. And ſince they cannot overcome, they endeavour, at leaſt, to employ him, ſo that while the ſoldier of God is ſtaggered about himſelf, not he himſelf, but he, whom he had been wont to defend, may periſh. But his mind, immoveably fixed on God, deſpiſes the darts of temptation, and fears not the ſhafts of any terror. For, relying on the aid of grace from above, he ſo tends the wounds of his own infirmity as not to neglect thoſe of others.

ST. GREGORY'S *Morals on the Book of Job*, vol. iii. book xxxi.

NOTE G. Page 32.

Y is called the letter of Pythagoras (not becauſe he invented it—for Palamedes invented it from the flight of cranes—but), becauſe he uſed it to ſignify the bifurcation of the good and evil ways of men.

"They ſay that the courſe of human life is like the letter Y, becauſe every man, when firſt he ſhall have touched the threſhold of youth, and ſhall have come to that place where 'the way ſplits itſelf into two parts,' may ſtick doubting, and know not to which part he would rather bend himſelf. If he ſhall have found a guide, who can direct a faltering man to better things, that is, if he ſhall have learned philoſophy, or eloquence, or anything of any honourable art, he may reach fruit for good purpoſes, which cannot be done without very great labour, they maintain that he will paſs through an honourable and wealthy life; but if he ſhall not find a teacher of temperance, they ſay that he goes to the left hand road, which falſely aſſumes the appearance of a better road, that is, that he gives himſelf to ſloth, ignorance, and luxury, which indeed ſeem ſweet at the time to him, who knows not true good: but afterwards all rank and family property, being loſt, they ſay that he will live in all miſery and diſgrace. Wherefore we affirm, better and more truly, that thoſe ways are two, of heaven and hell, becauſe immortality is placed before the juſt, and eternal puniſhment before the unjuſt."—*Tranſlated from* LACTANTIUS, vi. 3.

But you have paſs'd the ſchools; have ſtudied long,
And learn'd the eternal bounds of Right and Wrong,
And what the Porch (by Mycon limned, of yore,
With trowſer'd Medes) unfolds of ethic lore,
Where the ſhorn youth, on herbs and pottage fed,
Bend o'er the midnight page the ſleepleſs head:
And ſure, the letter where, divergent wide,
The Samian branches ſhoot on either ſide,
Has to your view, with no obſcure diſplay,
Marked, on the right, the ſtrait, but better way.

GIFFORD'S *Perſius*, Sat. III. l. 99—108.

CHISWICK PRESS:—C. WHITTINGHAM, TOOKS COURT, CHANCERY LANE.

GETTY CENTER LIBRARY
3 3125 00006 6510